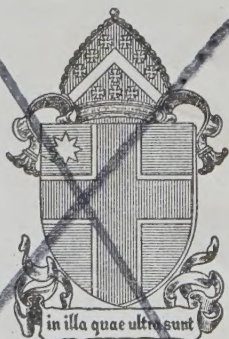


LESSONS ON THE WAY

PERCY DEARMER, D.D.

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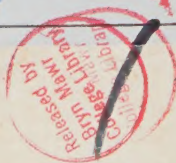
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LESSONS ON THE WAY

Vols. III, IV and V

W. HEFFER & SONS, Limited, Cambridge.

(Vols. IV and V in preparation.)

LESSONS ON THE WAY

BY
PERCY DEARMER, D.D.

VOL. I.

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PREFACE

“They took him unto them, and expounded unto him the Way of God more carefully.”—[*Acts* 18²⁶.]

IN this volume there are thirty Lessons. Such a number will cover a year of weekly classes in school, or of instructions in church; for we have to take six summer weeks off the year for the average parish, and more for secondary schools, four Sundays in addition for the quarterly festivals, and one or two more which are generally needed for some special instruction. Teachers also occasionally break the ordinary course for a special festival or a great national celebration: also they are almost certain to find that they have to divide some of the Lessons into two. The remaining occasions will be filled by Revisions, which are very important, and would hardly be less than five or six, while in many places they might be more. One specimen Revision is given on p. 62. Most teachers will elect to give the first Revision after Lesson VI, and to have a second Revision for the next five Lessons, revising thenceforward on the average after every five Lessons, and ending, as here, with a general Revision of the whole introductory section of the Church Catechism, which is called the Covenant. I may add that in dealing with young or backward children, so much expansion and explanation will be necessary that all the Lessons will have to be divided, except a few from which the teacher will prefer to omit whole sections altogether.

These volumes are not intended only for those who use the Church Catechism as the framework of their instruction. The present writer has always done so, and has found it a very great help; nor can he discover any other basis so good. But, after the introductory section, the subject-matter is that which is common to most

Christians at the present day—not excepting the admirable “ Duties ” and the concluding section. And, in any case, those who desire to use a different text-book will find that it is easy to do so without departing from the logical basis which the Catechism affords. The Lessons are written for all those who share with the author the conviction that instruction is never conveyed by the repetition of stereotyped phrases, and that children need to be taught with as strict a regard for truth as a class in a university.

A series of five volumes is proposed, each consisting of thirty Lessons : Vol. 1 The Covenant, 2 The Creed, first part, 3 The Creed, second part, 4 The Christian Duties, 5 The Lord's Prayer and the Sacraments.

The author is not without hope that lecturers and preachers also may occasionally find some of these Lessons of use in providing points for their work. He has at least often so used them himself ; and he has been long convinced that the art of lecturing and the far more difficult art of preaching are best acquired by practice in the more fundamental art of teaching the young. No sermons would be futile or dull if they merely conveyed information (such information of course as may be worth conveying) ; and everyone can learn how to do this if he practises the plain, straightforward teaching and catechising of the young. It is not given to many to be orators ; but everyone can learn to be a good speaker, if he chooses to take a little trouble, first in speaking audibly and naturally, and secondly in providing clearly ordered material, as every teacher has to do. With great admiration for their skilled and devoted work, I would dedicate this little volume to my fellow-teachers, upon whom so much of the future of the world depends.

The usage of capitals is in accordance with the standard of the English Bible, Book of Common Prayer and English Hymnal, the publishers having waived their usual practice at my wish.

PERCY DEARMER.

KING'S COLLEGE, LONDON.

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PRELIMINARY NOTE

“Jesus saith unto him, I am the way . . .”—[*John* 14⁶.]

“Instructed according to the strict manner of the Law . . . I persecuted this Way.”—[*Acts* 22⁴.]

A COMPILER of lesson-notes cannot escape completely from the problem presented by the diversity of age among those for whom the notes may be used. He may say, “I am writing for schoolboys of the age of fourteen.” But for less educated children the age of sixteen may be nearer his mark ; while girls, who are at once more precocious and more attentive than boys, may be up to his standard by the time they are twelve. Country children, again, may be at once slower and more sound than town children, and a teacher moving from London to Loamshire may find that his age-limit goes up two years. Much, too, depends upon the teacher. Some have the tact to keep the united attention of children and young people over a very large margin ; others always seem either too difficult or too infantile. One can only learn from being in touch with one’s hearers—by looking at their faces, by reading their notes, essays, or analyses, by eliciting questions, and, above all, by sympathy. The teacher who does not care about his children will seldom be understood by them.

Apart from this fundamental spiritual fact, the question of age is mainly a matter of *style*. Written notes, such as I have ventured to print in this book, must be set down in a particular style (unless they vary from week to week, which would make them of very little use), and every teacher will feel that this style is suitable to a particular age—let us say, fourteen or fifteen—according to the kind of young people he generally deals with. If, then, he wishes to use them for those of eighteen he will alter the style one way ; for those of

twelve, another. But the alteration needed is not great ; it would be mainly—as we say, in our loose way of using psychological terms—instinctive. In any case, no teacher would be content to read out a printed lesson, though it were written by an angel : he would deliver it in his own way ; and it would be shaped by the nature of his audience.

I would therefore plead against any who may say, “ This is too old for my class ”—or too young. It may be only the style that is too old or too young. The subject-matter, the line of reasoning, does not vary much. No one should tell the youngest child anything that he would not be prepared to defend before an intelligent critic ; no one should use a line of reasoning which a thinking person would be unable to accept. In this we have sinned greatly in the past, and are paying to-day heavily for our sins. On the other hand, sixth form boys (and Members of Parliament, too, for that matter) are most often ignorant or misinformed about quite elementary matters ; and, like most intelligent people, need and desire simple explanations along the lines of the average man’s way of thought. It is, after all, metaphysical explanations that have seemed dim or have set them floundering ; and I suppose metaphysics can only be introduced by means of concrete illustrations—which is the ultimate justification of parable.

There is thus in reality no definite age-limit. Indeed, I should be disappointed if such lessons as these were not occasionally found worth glancing at by the ordinary reader. If they were done well enough, they ought indeed to be as good “ copy ” as if the matter had been treated in article form. One would even hope occasionally to help a grown-up person to understand some point of theology, since one ought never to be below his range of intelligence or interest. Many of us must have been at churches where the instruction was more interesting and more intelligent than many sermons. That, at least, is the standard of competence we must strive after. Then our pupils will not be like those who

“ Though they wrote it all by rote,
They did not write it right.”

A SPECIMEN PAGE OF TEACHER'S NOTES

"And about that time there arose no small stir concerning the Way."—[*Acts* 19²³.]

"Lessons on the Way" are printed more or less in extenso, and stories and other "colouring matter" especially will be fully written out. But teachers will naturally make their own notes, and add as well material of their own. The following heads of the second Lesson will give an idea of the writer's own notes. Space will not allow of any further examples.

I.—"CATECHISM"

Echo. Resound. Teach.

Theophilus [*Lk.* 1⁴].

*Apollo*s, "catechised" in the Word of the Lord [*Acts* 18²⁵].

St. Paul, "five words . . . ten thousand" [*1 Cor.* 14¹⁹].

Early Christian catechumens.

Christ, "hearing them, and asking" [*Lk.* 2⁴⁶].

II.—HOW WE LEARN THINGS

By heart? Poetry, quotations, etc. The *poor man's* answer.

But—*The Raven*, and rote.

So, understand. *Form* of dialogue.

III.—WHY RELIGION MUST BE TAUGHT

Not the Articles. Sufficiency of the Catechism.

Layman's manual, and a good one.

Is religious teaching necessary? "*Holy Bible.*"

French and table-manners.

Aqueducts. Modern engineer : he *starts*.

French *accent*.

1. Wreckage.

2. Ignorant theology.

3. Too valuable and big.

Aristotle.

IV.—HISTORY AND CONTENTS

Middle Ages. The three chief subjects.

Printing.

Prayer Books. Three Parts and Introduction, Explanation, especially in Duties.

James I (A.V., and Shakespeare). Last Part, on Sacraments.

Not complete, but a manual of instruction, to be used with intelligence.

Summary : the five fingers.

Hymns are suggested now and then for particular illustrations, an occasional solo, really well sung, being especially useful. They are not set down for each Lesson (as might be done, e.g. by E. H. 523 for Lesson 1; 434, 449, or 458 for 2; 37 for 3; and C. Wesley's 343 for 4); because the conditions of classes, etc., are too varied. If little forms of service are wanted, some will be found in "Services for Young and Old," which is published by the Oxford University Press bound up with an edition of the English Hymnal in which the easier hymns are starred. In practice, the best course for the Teacher is gradually to select from these a repertory of hymns (hardly any of them "children's hymns") which he is sure are true and good both in words and music. This is the important thing: indeed the best work of the teacher will be undone unless he is very careful about the music and words of everything that is sung. His art must be right as well as his science.

LESSONS ON THE WAY

1

HOW TO TAKE NOTES

I.—WRITING

It is always best to have a blackboard, and there is no reason why one should not be used when the Lessons are given from the pulpit. Then the points will be written out. Otherwise they must be spelt out.

OUR Lessons are going to be given in a special way, so that you will be able to be interested in them and at the same time to remember them in after-life. You have got boards and paper [*or* note-books] and pencils so that you can take short notes; and then, from the notes, you can write Essays. The Essays will be corrected, the best one each week will be read aloud on the next Sunday, and this will help to remind you each time of what has gone before; and then, at each Quarterly Festival, there will be a general report.

No one will be forced to write. But, if you don't write, you won't learn much, and you will forget nearly everything I say. And our subject is an important one. It is the most important of all that you can ever learn about. Your happiness, and your niceness to other people, will depend mainly on your having sensible and true ideas about life, and about those two great powers which control life—God, and our neighbour. That is what religious knowledge means. In the end, you can put all knowledge and power and happiness in the one word, God.

I shan't tell you anything that I don't firmly believe to be true, nor anything that I am not keen about. So I expect you will be keen too. Especially as the things we shall talk about are the things that matter most.

You won't only learn about these things, though, by taking notes and writing short Essays. You will acquire one of the most useful accomplishments in the world. All my life I am finding what a blessing it is to be able to listen to a speech, or a lecture, or a meeting—or to read a book—and be able to jot down the important points in a few short notes, and, if I want to, to write them up in an Essay afterwards. Journalists do it in newspapers, and they often do it very badly, because they never belonged to a class like ours! [*T. smiles. He had better get into the habit early!*] Well, this is the way we learn to listen, and to remember, and to write, and also to make speeches—which last is less important, but is often very badly done, so that the unfortunate audiences often get very bored, and the speaker makes them hate the sight of him.

If you keep your Essays new and clean, you will be able to have them bound up later on.

II.—POINTS

It is easy to learn the art of taking notes. But it is easier still if we know a few tips. The first is, Don't try to write down everything—or anything. The first you can't do, the second you oughtn't to do. But you can't remember without some notes. In the eighteenth century, reporters were not allowed in the House of Commons. But there was one Member of Parliament who had such a wonderful memory that he remembered every word; and he used to sit down afterwards and write out all the speeches. And then people wondered how on earth the speeches got into print and appeared in the newspapers! I don't suppose any of you are like that, so I shall always divide the subject into Points—generally four Points. You notice, you have already got down two Points. What are they? . . . Well, you must always write down the Point; and then afterwards, when you ask yourself, "What did he mean by

those two or three words? " a good deal will come back to you. And I shall always spell out the Point [*if there is no blackboard*], to make sure you have heard it right; and when I want to use a new and difficult word, I shall put that as the Point, which will make it easy. Then all you have got to do is to write one or two sentences of explanation, after each Point. After some practice, you will be able to write more. Anyhow, I want the Essays to be quite short. Otherwise they will only confuse and tire both you and me.

III.—AB.

Abbreviations save a lot of trouble in taking notes. I shall put some on the blackboard from time to time. Here are one or two [*N.B., i.e., e.g., ∴, ∴. Explain these*]. =is also a handy way of writing "means," *e.g.* (—there you are!) "Charity=love." Abbreviations of words very often used are also useful: *e.g.* Rel. for "religion," Pt. for "point," Es. for "essay," Ab. for "abbreviation" (what a mercy!). And when one keeps using a word over and over again, it is best just to write down the initial: thus, this time P for "point," and next time C for "catechism."

I shall put "Abs." down on the board [*or dictate them*] from time to time. Meanwhile, here are three important ones:—Xt., Xtn., Xty. [*It will be useful to give them, as occasion offers, the standardised way of referring to texts, as they are printed in these Lessons.*]

IV.—SHORTHAND

When Charles Dickens was a very young man he became a reporter in the House of Commons. He was very poor, and his father was always in debt. He had to work fearfully hard to make his living, and of course he had to learn shorthand. It nearly drove him wild. He said that some of it looked as if a spider had crawled into the ink-pot and then danced about on the paper. Even nowadays shorthand is difficult to learn. But there are a few signs which are very easy, and save a great deal of trouble in taking notes. Indeed, I wish everybody learnt them, so that we could use them in letter-writing. They ought to be as well known as the

"and" sign—&. Why do people use a sign for "and," and not abbreviate "the"? Well, in Pitman's shorthand "the" is a dot on the line (in ordinary writing it is clearer to put it below, thus .); and "a" is a dot above the line, thus ·. I think you may like to see one or two more. [*They do like this sort of thing very much.*]

Very easy and useful are "is" °, and "as" °; "at" |, "it" |, "out" |; "of" \, "to" \; "by" \, "be" \, "to be" \, "been" \; "that" °, "those" 6, "this" 6, "these" 6; "are" /, "our" /; "not" ∪, "no" ∪.

I find all these useful; and there are a few other handy ones; but if we learn too many, we may defeat our own ends by becoming unintelligible—unless we are going to learn shorthand properly.

One does not like to make an abbreviation of the greatest of all words, "God"; but one might well use the shorthand sign —, which stands for both "God" and "good," and does suggest the idea that God is above everything.

There are some common words which are easier to represent by their initials than by their proper shorthand sign. Such are—"for" f; "from" fr; "in" i; "he," "him," "has," "have," "had" h; "which," "who," "whom," "when" wh; "was," "were," "will" "with" w; "but" b. You may find it amusing to try writing notes to one another with these, only you have to write very well, so as to be clear.

V.—Exs.

I will give you an example. But first, it is useful to remember that you can always save much trouble in note-taking by just leaving out the last syllables in long words, especially those in "ation," and putting a dot (like the top part of a colon) instead: thus "educ·." The longest word in the English language is said to be "disestablishmentarianism." You could simply write "disest·"! Then you could make a nice sentence: "A knowl· \ disest· ° · necess· part \ · most elem· educ·." Or would you rather invent a longer word, and say, "A knowledge of anti-disestablishmentarianism"?

Here is our opening sentence, written as I should do it if I were noting it down:—" / Lessons / going \ given i · special way, so ^c you w \ able \ inter · i them, & | . same time \ remem · them i after-life." I don't suppose you will use all these signs ; but some you will be glad of, especially those for a, the, of, to, as, is, that ; for, from, in, has and had, who and which, was and were.

INTRODUCTORY—THE CATECHISM

NOTE.—*The Lessons take the English Church Catechism as their basis. For those who use some other basis the first Lesson, therefore, will be unnecessary in the last point. But the first three points will hold good, and the Lessons, as a whole, will be found suitable for all teachers.*

I.—“ CATECHISM ”

IF you look hard at this word, you may see another word in it. Cat-echism: not “cat,” but “echo,” is the word. You call out something, and the sound comes rumbling back in a queer way—an *echo*, which is the Greek for this peculiar sort of sound, and almost the same as the Greek word for any sort of sound, from which “Catechism” comes. So to “catechise” is to sound and sound again, to go on making noises in somebody’s ears till they understand. That is a way of *teaching* them anything. Thus, to catechise came to mean to teach, and then especially to teach religion. St. Luke uses the word in the preface to his Gospel, when he tells Theophilus that he has written this account of the life of Jesus, in order that Theophilus may know the certainty concerning the things wherein he was “catechised,” for that is the word St. Luke uses in the Greek language in which he wrote [*Lk.* 1⁴]. St. Luke also says in the Acts that Apollos had been “catechised” in the way of the Lord, and being a fervent man went and taught others what he had learnt [*Acts* 18²⁵]. And St. Paul says he had rather speak five words with his mind in full working order, that he might “catechise” others, than ten thousand in a strange tongue [*1 Cor.*

14¹⁹] ; because the early Christians had a curious power of pouring out words without knowing what they were saying, and this they called “tongues.”

The early Christians in fact were catechised for a long time before they were admitted into the Church at all. When a man wished to give up being a heathen, he was catechised regularly for two years, or three, before he could be baptised. All that time he was called a “catechumen.” But now that people are generally christened when they are babies, we wait till they are old enough to understand as well as the grown-up heathen persons we have talked about.

Now, it is interesting that the only picture we have of Christ's childhood is his being catechised. He sat among the doctors (a Latin word that doesn't really mean a man who looks at your tongue, but a teacher), both hearing them and asking them questions [*Lk.* 2⁴⁶].

II.—HOW WE LEARN THINGS

That is the real truth about all catechising. You don't only listen ; you talk, too, and ask questions. It is a real echo. I say something, and you throw it back to me, and so we discuss it. I don't know if the people who wrote the Church Catechism really meant it to be learnt by heart ; but if they did, most people nowadays would think they were wrong. Not that it is bad to learn things by heart ; it is very good, especially when you are young, because, oddly enough, it becomes much harder when you are older. And it is worth while knowing some things in the Catechism by heart—not only the Lord's Prayer, but such sentences as “My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.” And it would be rather nice, if one heard a fat, proud man say to a poor man in rags, “Who are *you* ?” for the poor man to know his Catechism well enough to answer : “Oh I'm a member of Christ, the child of God, and an inheritor of the kingdom of heaven. That's what I am !”

But knowing the Catechism by heart is not what we are after. A raven once flew into a shoemaker's shop, and the shoemaker taught it to speak. The raven learnt

to fly every morning to the parliament place [*the rostrum in the Forum*], to address the Emperor (he was Tiberius, in whose reign Christ was killed), his son and grandson [*Drusus and Germanicus*] by name, and to greet other persons in the same way, as they came near ; and this raven was the wonder of all Rome. One day the owner of a shop near the shoemaker killed the poor bird, because he said it had spoilt a pair of new shoes. But the people, who loved the raven, were so angry that they drove the murderer out of the city, and afterwards, I am afraid, they killed him too. They gave the raven a great funeral : his poor little body was carried by two black Moors to a funeral pyre on the Appian Way, and a great crowd followed it, carrying wreaths. [*A true story, told by Pliny : the date was March 28th, A.D. 35.*] But even that clever raven wouldn't have been any wiser if he had learnt to say the whole Catechism by heart (as perhaps he could have !) ; and you are of more value than many ravens.

So our business is to understand things as much as we can. The Church Catechism puts it all in question and answer ; not, I hope, because I have got to have all the questions by heart and you the answers, but because this is a clear and striking way of putting anything [*a recognised literary form*]. Socrates was very fond of this dialogue method, and so was Isaac Walton (What book did he write ? . . . *The Compleat Angler*. Yes, and also the lives of some great Churchmen.)

III.—WHY RELIGION MUST BE TAUGHT

Members of the English Church are not taught the Thirty-Nine Articles, which is a good thing, because you have to learn a lot of history and other stuff before you can have any idea what the Articles mean. So we need never trouble about them. The Catechism is the only layman's manual : and a very fine and noble piece of writing it is. We might add one or two things if we were altering it to-day ; but I think if we tried to make a new one, it would not be nearly so good—for one thing, we shouldn't write such good English. We are too timid.

But why ought we to be taught about religion ? Some

people think it is a mistake. (I knew a family like that ; and when the two children grew up, one day they came running downstairs and said : " Oh, mummy, we've just found the most *lovely* book, full of the most *delightful* stories. It's called The Holy Bible." That was how they pronounced it. They are both married now.) People like that think their children ought to find out for themselves. And certainly those children hadn't been bored by bad teaching which they couldn't understand, which is perhaps what the parents had at the back of their minds.

But we can't find out about Christianity for ourselves, any more than about French, or table manners, or engineering.

A very wonderful genius might discover for himself that water rises to its own level ; but the chances are thousands to one that he wouldn't. The Romans never did ; and they were very keen about water, and built huge aqueducts miles and miles long, because they didn't know this simple fact. But if you become a hydraulic engineer nowadays, you *start* with this.

There is no such thing really as " French self-taught." You cannot teach yourself the French accent. Neither can you teach yourself the Christian accent. Many people never learn it (or Christian *manners* either), and behave all their lives like heathens.

In all ages and in all places men have tried to make up religions, and they have done all sorts of silly and cruel things in the name of their gods. The world is covered with the wreckage of these religions ; and the wreckage often still gets into the machinery of the Christian Church and spoils it.

Besides, if you aren't taught properly about religion, someone is sure to come along sooner or later and tell you things ignorantly, and therefore falsely.

The Christian faith is the most valuable thing we can ever learn. It is too precious to be left to chance, too big to be picked up anyhow.

We don't want to spend our lives " deceiving and being deceived " [1 *Tim.* 3¹³⁻¹⁷].

Nothing is so important as what we are doing now : " The fate of empires," said Aristotle (and he was one

of the wisest of men), "depends upon the education of youth."

[*A soloist might here sing verses 1 and 2 of "O Faith of England."*—*E.H.* 544.]

IV.—HISTORY AND CONTENTS

That catechising of the early Church was never given up, though it came to be mainly done between Baptism and Confirmation instead of before them both. There was never a time [says Bishop Stubbs] when care was not given to it. In the Middle Ages it was very good, and was generally about the Creed, the Lord's Prayer, and the Commandments or Christian Duty. When printing was invented, it became easy to have books, and thus Catechisms like ours began. Colet [*Dean of St. Paul's in 1505*] began his "Grammar" with something of the kind: he was the founder of St. Paul's School, and there is a nice statue of him outside the school at Hammersmith. In the First English Prayer Book [1549] our Catechism appeared. It was in four parts—the Creed, Commandments (or Duties), and Lord's Prayer, as in old times, with a first part, which we will call the Covenant, put on to it; and it was printed in the Confirmation Service, because at every baptism the parson tells the godparents that the child when he grows up is to be taught the Creed, the Lord's Prayer, and the Ten Commandments, and such other things as are necessary [*Baptism Service*].

So the Catechism is an explanation of these things: and the Ten Commandments it explains in such a different way that they only remain as a kind of framework, or rather foundation (like the concrete under a house), because they were an old Jewish foundation on which the beautiful Christian temple of goodness was built.

In the time of James I and Shakespeare, when the Authorised Version of the Bible, the best book in our language, was written, a fifth part was added, on the Sacraments [1604], by another Dean of St. Paul's, Overall; and the Catechism was separated from the Confirmation Service at the Restoration [1662]. There

is nothing about Confirmation in the Catechism, which shows that it is not meant to tell us everything—not really meant to be complete, but a little handbook for teachers to explain.

Thus there are five parts to the Catechism, like the five fingers of my hand [*Action*]. The three ancient, central subjects—Creed, Duty, Prayer ; an Introduction explaining the reason, and an addition about the Sacraments. We may be sure that all five subjects had been taught a thousand years before ; but now they were brought up to date, and every teacher has to go on bringing them up to date :—

- | | |
|--------------------|-----------------------|
| 1. The Covenant. | 2. The Creed. |
| 3. The Duties. | 4. The Lord's Prayer. |
| 5. The Sacraments. | |

3

THE CHRISTIAN NAME

I.—WHAT IS YOUR NAME ?

AN unexpected beginning ! The Catechism is going to tell you about God, and it starts by telling you about yourself, leading up with the simple question, so familiar on our first day at school, "What is your name ?" How is it going to make anything out of that ?

There is another way of beginning. The Roman Catholic Catechism put forth after the Council of Trent [Pius V, 1566] begins with the question how man can know about God. And the Shorter Catechism of the Presbyterian Church has a very noble and fine beginning :—"What is the chief end of man ?" "To glorify God, and to enjoy him for ever." Could anything be better ? Well, I think that our small, humble beginning is really better. For this reason.

It begins by stating, not (1) what we are to do for God, but (2) what God has done for us. Both are true and important, but I think No. 2 ought to come first. It certainly does in the New Testament, it certainly does in the Saints. "So God loved the world" [*John* 3¹⁶.]

(1) may lead to hard and dark thoughts, despair, "works of the Law."

(2) to gratitude, love, service, grace and faith.

(1) is easily taken by a selfish man to mean—"What am I expected to do for God ? and what may I hope to gain by doing it ?" Therefore (2) is perhaps the safer and truer way to begin.

II.—THE BEGINNING

So we begin—with a Name. The Christian life begins with a name, at Baptism. The year begins with a name; for January 1st is Christ's Name-day. Our Catechism begins with a name, and starts from the idea—"God has done something for you; *therefore* you must be true to him." I like that. And how does it end? If you look, the last words are "charity with all men." I like that too.

And the Creed begins with "I," and ends with the Fellowship of Christians (communion of Saints) and life everlasting. And the Creed comes *before* the Duties.

First, Grace, Faith, Privilege; then Practice, Duty, Responsibility. All true religion begins with God's goodness, not ours. *E.g.* the Pharisee and the Publican. [*Luke 18¹¹. Quote, of course.*] All true teaching begins with what we know, and leads us to what we didn't know before. Everybody knows his name. At least, everybody is supposed to. Do you?

III.—"N. or M."

Now, what is your name? . . .

Well, don't answer with your surname! That is only your additional name (from the French "*sur*," over). Your real, own name is your Christian name, just as the King is "George," not Mr. Windsor, and St. Thomas is not Mr. Didymus. Originally people only had their real names; but there might be two Johns (or more) in a place, so one would be called John the Miller, and another John the Smith, or John of the Smeeth (the smooth land or plain), and nowadays we call them Mr. Miller and Mr. Smith, unless we have the sensible, Christian habit of working-men, and still call them John. Or there might be two Henrys, and one would be called Henry Black, because he was dark, and another Henry Oakridge, because he had come from that village; or two Williams, and they might be called after their fathers Bob and Dick, *i.e.* Will Robinson and Bill Richardson; or in Wales, Will Prichard, which is the Welsh for son of Richard; or in Ireland,

O'Donell; or in Scotland, MacArthur; or a man might simply tack on his father's name, like "Lloyd George."

But the Catechism couldn't print every possible Christian name; and there would be an awful hulla-baloo if a whole school all shouted different names at once. So they put "N. or M." Once when I was at school the master said to me, "What is your name?" and I answered "N. or M.," because, being a silly school-boy, I wasn't going to give away my Christian name; but the next boy answered "Henry," and went to the top of the form. And afterwards I found that Henry wasn't his name at all.

Some people think that N. or M. means "Nicholas or Mary," as specimen names of a boy and girl. But it doesn't. Two men called Nowell and Mullins once wrote catechisms, and some learned people thought it meant "Nowell or Mullins." But it doesn't mean that either. N means *Nomen* (i.e. "Name") in the singular: M means *Nomina* (i.e. "Names") in the plural; because sometimes you do double a letter to show the plural, as LL.D. (What does that mean?), or MSS., or SS. And two capital Ns written close together easily run into one, NN [*Blackboard*], and look like an M.

O, you say, that is for when people have several Christian names. No, it isn't! It is for when there is more than one person being asked. You *can't* have more than one Christian name. If your name was Macphairson Clonglocketty Angus Maclan ("the son of an elderly labouring man" in the Bab Ballads), it would be an awful name, but Macpherson-Clonglocketty-Angus could only be one name, though there would be three *words* in it—just as there are two words in Mary-Ann. Until the reign of James I, people never had more than one word in their Christian name; otherwise Sir Walter Raleigh might have been Sir Walter Crawley Raleigh and William Shakespeare might have been William Wotherspoon Shakespeare, which would have been dreadful.

IV.—NEW NAME, NEW PERSON

What does all this mean? It means that I have one real name of my very own, which distinguishes me from

my brothers and sisters, because I am a Christian. It is my Christian name, and I only use a surname because otherwise (not being a King) I should be confused with others having the same Christian name.

It means, in fact, that I am a Christian. I was made that, not because I was worthy of it, but because God's providence is always adding to that ancient and enormous society which we call the Christian Church ; and I was christened.

Names have a great deal of meaning. " Abraham " meant much when it was put instead of " Abram " [*scholars do not know exactly what it did mean ; and the teacher must avoid false etymologies*] ; " Jacob " sounded like " supplanter " to Hebrew ears, but he gave his name to a great nation when after his dream-wrestle with God [*according to the " J " narrative in Genesis*] it was changed to Yis-ra-el or Israel, and became no longer the " Crafty One " but the " Perseverer with God " [*the first meaning is " God persists," or " God perseveres," which is a fine idea, worth touching on, if there is time*].

So, too, Simon became Peter, the " rock-man " [*Mt. 16¹⁸*], and Saul the persecutor became Paul the Christian, to show that he was changed. Small boys in Rome used to wear a golden ball ; between the 14th and 17th years, they gave up the boyish toga and the *bullæ*, put on the *toga virilis*, and took a new name. If a slave became a freedman, he took a new name. And it is an awful degradation to lose your name. Yes, it is done. A convict becomes only a number.

And what associations names come to have—Plato, Bethlehem, Runnymede, Waterloo, John Brown ! " O, what a funny name," a boy once said as he saw " Stoke Poges." " Funny !" said his father. " It means such a lot to me ; for, in the churchyard there, Gray wrote his Elegy, and made the noblest monument to our English countryfolk that any people could have." [*Quote, if time.*]

And our Christian name says to us : " You are a Christian. You are a Christian. God has given you a special chance to be nice. You belong to the great Brotherhood. You must do your duty."

When Christ wanted to make us know how fond he is of us, he spoke of a kind shepherd, and all the sheep knowing his jolly voice, and tumbling after him, quite happy [*Jn. 10³*], "and the sheep hear his voice; and he calleth his own sheep by name."

A wounded soldier once lay dying. [*American Civil War.*] After a long silence, they heard him say, "Here!" They asked him what he wanted. "They are calling the roll," he said, "and I must answer my name." Then he was gone.

THE COVENANT

I.—WHO GAVE ?

MY Christian name was not inherited from my parents, like my surname. It had to be *given*. This was at my Baptism, because I then made a new start. So my two names show that I had two starts—like a ship that sails to India from Tilbury Docks and then starts again from Southampton. My surname shows that I started as a Briton, or an Anglo-Norman, or as some other sort of human being, when I was born. My Christian name shows that I started again, and a little while after, as a Churchman, when I was christened. 1 is my earthly family, 2 is my heavenly family. When Mr. Wilkins Micawber goes to heaven (as I hope he may do), I suppose they will call him Wilkins and not Mr. Micawber. [*Substitute some living person well known to them.*] Then perhaps he will be given some lovely new name, fit only for heavenly speech. The great poem at the end of the New Testament says very beautifully that Christ will give the strong people, who overcome, a new name written on a white stone [*Rev. 2¹⁷*].

My parents handed on their surname ; but my new Christian name, though it was chosen by my parents, was actually given me by a new set of parents, called godfathers and godmothers. (Why godfather?) The other name, not so nice, is "sponsor," because they *respond* for the child. These were ordered in Norman times (20 years before Magna Carta), and so it has continued ever since. This is a very old custom : about the year 200 A.D. there was one godparent, and he was the father or mother, or some relation. Nowadays, a boy has two godfathers and one god-

mother, and a girl two godmothers and one godfather ; and they are not the parents : so that the babe has 3+2—five people—to look after him, and remind him that he started life as a Christian. Some day, friends will ask you to be a godparent : it is a jolly thing to be, but it is a responsibility, because your duty will be to see that the child is brought up as a real Christian, and not merely to give him tips (though he will like that too).

II.—NEW NAME, NEW LIFE

So, then, we have a double life. Our *natural* life began with our parents, our *spiritual* life began with our godparents [*we can pass over the exceptional cases of private baptism*] ; 1, at birth ; 2, at baptism (it is therefore called “regeneration,” or a new birth) ; 1 is nourished by ordinary food, 2 by grace (which we shall talk about later on, and may for the present think of as just the food of the spirit) ; 1 is injured by illness, 2 is injured by wickedness ; 1 can be cured by healing, 2 by repentance and forgiveness. In 1 you are an Englishman, or an Indian, or an American, in 2 you are a Christian ; because of 1 you are loyal to the State, because of 2 you are loyal to the Church—millions have died for the State as soldiers, and for the Church as martyrs. But you can’t really separate the two lives, because you are one person.

Only, some people have had the terrible duty of choosing between the State and the Church ; and then they have to choose for the Church, because it is the more important. The early Christians had to do this : they were loyal to the Roman Emperor, but they would not sacrifice to him as if he were a god, because they knew there was only one God. Domitian, A.D. 98, perhaps the most brutal of them all, had himself called “our Lord and God” [*Dominus ac deus*]. So, many of the Emperors turned against the Christians, and killed them in the most horrible ways. But the Christians stuck it, because they knew that the Church was more important than even the mighty Roman Empire. And the Church won in the end.

We know a great deal about the martyr Perpetua, a noble matron of Carthage, who was killed in the arena with the slave-girl, Felicitas ; because St. Perpetua wrote the account of it all herself, down to the last day in prison. (Does anyone know about roses—the French rose called after them ? Perpétue-Félicité.) Some day I will tell you more. They were only catechumens (what is that ?) ; and when Perpetua was before the judge, her old father kept imploring her to give in, and tried persistently to make her break down. She was only twenty-two, and had one little baby. At last she turned to her father, and said, “ Father, do you see that jug on the ground ? ” “ I see it,” he said. “ Can I call it,” she said, “ by any other name than what it is ? ” He answered, “ No, of course you can’t.” “ Well,” she said, “ in the same way I cannot call myself anything else but a Christian.” Poor old man, he only wanted to save her life ; but he could not understand that Christ came before Cæsar, the spiritual life before the natural life. He then threw himself at her, she tells us, “ as if he would have torn out my eyes, but he only hurt me.” And then they got him away.

III.—THE IMPORTANCE OF BEING HUMAN

You did not have to wait till you were converted, like the early Christians, nor till after you had been condemned to death, as Perpetua and the slave-girl did ; because your parents did not want you to grow up as an outsider : they wanted you to start your higher life as soon as possible after the other start. So they put you into God’s hands at your Baptism. And they made a *Covenant* with God about you, promising God to bring you up as a Christian.

God cannot receive every baby in this way, because some parents are not Christians, and therefore don’t want their children to be brought up as Christians. That is why missionaries go out to show such people that it is a great advantage to be a Christian [*T. need not complicate the point with the pros and cons of Infant Baptism yet. That comes in its place in Part V, much later on*]. God has so arranged the world that there are

many things he cannot do unless we help him. It would be a very stupid world if he had done otherwise, for we should all be puppets [*e.g., a house or school in which nobody helped, or especially a convict prison. Only we mustn't drift farther at present into the problems of free-will*].

God received you, 1, because the Church (through the act of your parents and godparents) made it possible for him to receive you in this special way; and 2, because he is Love. The Church put you into God's hands because you were a human being. That was good enough for the Church. She did not ask, "Have your parents got a motor-car, and does your father wear a top-hat?" All she needed to ask would be, "Is your father a man or a monkey?" The only division is between men and other animals: there are no class-divisions.

God received a little red, senseless baby, with a puckered-up face, because he is fond of babies. And he is fond of babies, because they are human. Why did he receive you? Because you were a particularly good baby, and never cried when you had a pain inside? No: because you were a human being. That was good enough for God. And Christ took the children into his dear arms and blessed them (it was a strange thing to do in those days) because they were little children [*Mk. 10¹⁶*]. That was good enough for Christ.

IV.—AND OF BEING HUMANE

So:—1, God does not love us for anything we can do for him, or because we are good and respectable. If he waited for us to do something, we should never do it; and when we have done all we can, we can only say "We are unprofitable servants" [*Lk. 17¹⁰*]. He loves all, even the disreputable who have made a mess of their lives. You remember the beautiful way (and it must have startled people) Christ talked about his love for lost sheep [*Read Lk. 15³⁻⁷*].

2. Most people thought that God was like a Sultan [*e.g., Shariah in the "Arabian Nights," or Abdul Hamid*]; cruel, and very angry with the world, and that he had

to be appeased—in plain English, put in a good temper. That is all dreadfully wrong. God would not be divine if he were not humane. God loves us all the time. It is we whose love is weak, and when we learn to love him, it is “because he first loved us” [1 Jn. 4¹⁹].

3. If he loves us because we are human, we ought to be always as human as possible. To be cruel is to be inhuman; so is to be stand-offish and unsociable, to be affected and unnatural, to be pharisaical or gloomy. And we can't be properly human unless we are *humane*.

4. As we are all equal in his sight, so we ought to try and be like God, by treating all people with equal regard and consideration.

5. And because he likes every human being, so we ought to try and like every human being, and never make silly remarks about hating people of other classes, churches, parties, nations, or races.

THE TWIN DOCTRINES

(" WHEREIN I WAS MADE ")

I.—THE DOCTRINE OF THE INDIVIDUAL

WHEN we were children we thought we were the centre of the world. It is too long ago for you to remember ; but you did think like that once : and there are some people who remain childish all their lives, and always think they are the centre of the world. You notice, the next time a child of two is brought into the room. Somebody says, " Here is your uncle Jeremy, and your aunt Maria, and here is the kind lady who gave you that nice cockyolly-bird." But the child takes no notice of anybody ; he sees some little bottles on the table, which he wants to play with, and he calls out, " Maw bocca ! "

Well, it is curious to notice how all creeds and catechisms take us as we are. They say, " All right, you *are* the centre of the world. We will begin with that. We will begin with *you*, and then we will see what that leads up to." So our Church Catechism begins with, " My name is John, I got that name when I was christened, and then I was made "—something still more important. It is quite right to begin like that ; for three reasons :—

(a) All learning, as we said, begins with what we know, and leads up from that to something we didn't know before. *E.g.*, Astronomy says, " You know what a ball is. Well, the earth is a ball ; and if you look at the sun, that's a ball too." And then come the most terrifying mathematics. So religion begins, not with God (whom no man hath seen), but with man ; and

with the man you know most about—yourself. Though you know much less about yourself than you think.

(b) We can't *help* looking on ourselves as the centre of the world. Because to ourselves we *are* the centre. However large the crowd round you, *you* are yourself, and *they* are the crowd. They may be ever so much more important than you—it might be a crowd of kings (though there are hardly enough kings left for that now) ; but you would still be quite right to say, "What a lot of kings there are all round me to-day." Or they might be schoolmasters. You can't help thinking like that. The universe, for me, consists of (1) *me* [*T. thumps his chest*], and (2) all the other people, and all the other things [*waving his hands all around*], that are not me. But what I can go on to learn is that the other people *are* very important, and the least of them not less important than I am.

(c) For this is what Christianity has discovered. God loves each man, each woman, each child. Even the sparrows he cares for [*Lk. 12⁶⁻⁷*] ; but men he cares for more, and equally. All are equal in his sight. Do you seem important to yourself? Well, you are important to God. And so is your neighbour on your right, and your neighbour on your left : and the others. You mustn't forget that. There were many great teachers before Christ, but they never found out that every man is precious to God : most of the inhabitants of Athens and Rome were slaves, and no one thought there was anything wrong about that ; though a slave was treated like a horse, and his master could torture him or kill him if he liked. Also, they looked down upon other nations. And also, they thought everywhere that women were inferior to men. We Christians have been slow enough to learn this lesson ; for it is a difficult one ; but Christianity has always taught it. In Christ there is neither slave nor free, Jew nor Greek [*Englishman nor German*], male nor female, but *one man* [*Gal. 3²⁸*]. So the early Christians used to paint one special favourite picture, the Good Shepherd ; because Christ had said he cared so much for the last man in every hundred—the poor, miserable lost sheep—that he would leave the ninety-nine to go and look for him. [*Remind*

of Lk. 15³⁻⁷, last time]. So then, every man is infinitely precious to God; and, as there is nothing greater than "infinitely," every man is equally precious.

II.—THE DOCTRINE OF THE FELLOWSHIP

That is the Christian Doctrine of the Individual. It is a pretty big doctrine. And because everything else rests upon it, and the Church is built upon it, this doctrine comes first, before everything else.

And on it is built the Christian Doctrine of the Fellowship. One is the Individual doctrine, the other is the Social doctrine. People sometimes argue about Individualism and Socialism; but really Christian Individualism and Christian Socialism are the two parts of one truth. Both come from this, that Christianity is the religion of love. You may put it this way [*Black-board*], making a line stand for the verb "love":—

Doctrine of the Individual.

God

|

you.

Doctrine of the Fellowship.

You—Others

∴ God

|

Others.

God is not angry with you, or impatient with you, or disappointed in you. Strange as it may seem, he *likes* you, he actually likes you. [*The word is used deliberately here, because they will then understand vividly that the love of God is a real thing. It is sometimes useful to employ a lesser and very familiar word—in the case of "love" especially, because the term is so often deprived of any real meaning—as, e.g. in a sentence which occurred in a recent book, "you may love a man, and at the same time dislike him intensely"*]! He thinks you important, and nice. That must not make you conceited: it is because God is so good that he thinks good of you—thinks you nice. That is his affair. Your affair is to like other people, and to

think them nice. Of course this is not easy. If it were, why should Christ have died to show it to the world? [*Here we are on the doctrine of Atonement, but we must pass it by now, leaving this ground to explain it on later*]. And why should we be here to-day? If I wanted you to behave like savages, I should not have to teach you. I should just say, "Go ahead!" But Christ did not say to the world, "Go ahead." He said, "Stop; and think." He said, "Consider." His whole life said as well as his death:—"I have something to tell you, which will make you altogether different, and the whole world different. It is very simple, but quite difficult. It is that God loves, and therefore you must love, because you must be like God—not mutilated and patched up, but complete—perfect like God, who is really your Father in Heaven" [*Mt. 5⁴⁸*]. He was always saying it, and doing it too.

III.—THE GREATEST CLUB IN THE WORLD

Now, Baptism is really the Sign of these two doctrines, which are twins. The precious little *individual* babe (or grown-up person) is taken to a ceremony, which is the form of admission to a *fellowship*. "Wherein I was made" a member of this great Christian club, compared with which your school clubs are like a snowball to the sun.

Some people have thought that we looked upon Baptism as a kind of magic. It is not that. For what is magic? If a little baby, all snorting and black with sin, were brought in; and the clergyman put a large hat over the baby; and when he took the hat away, there jumped out a beautiful pink baby, with golden hair, and two neat little wings, and a nice smile; that would be magic. But I want you to think of Baptism as a form of admission. I don't say this is all it is; but that this is enough for the present. And it is a pretty big "enough."

Before you become a member of the Army or the Navy, or a Member of Parliament, or of any club, you have to go through some sort of form of admission. That form may merely consist of entering your name

and being elected, or it may be very elaborate ; but in any case, before the form you are not a member, after the form you *are*. It is a real thing, it *does* something, it *makes* you something that you were not before. Before you join the army, you may run away from danger ; after, it is more dangerous to run away than to stop where you are, because you get shot for running away. Before you become a Member of Parliament, you think as you please ; after, you think as you are told, and you get £400 a year.

At least, then, Baptism is joining a society. The Individual passes into the Fellowship. It is the largest and noblest fellowship in the world, the whole company of Christian people everywhere, alive or dead. For you were not baptised into the Church of England, or the Methodist Society, or any other Church. " We receive this child into the congregation (the society) of Christ's flock," says the minister in our Prayer Book form. Thackeray tells us of a young German princess, whose parents were looking out for a suitable match ; but they did not know whether a Lutheran prince might ask her in marriage, or a Papist prince, or a Russian grand duke : and when people asked the parents, " And what is her Transparency's religion ? " the parents used to answer, " O, she is of no religion as yet ! " We were " of no religion as yet," before we were christened. After we had been christened, we belonged to the Church Universal, the whole Church of Christ.

A MEMBER OF CHRIST

I.—NOT MAGIC, BUT MEMBERSHIP

WE said last time that Baptism was not magic, but was a real thing, *making* a man something that he wasn't before. It makes a change in a man (and even in a baby) because it joins him on to Christ, and admits him into a great society. But people often get confused, because they *will* think of it as magic. People have said to me: "I know two boys; one is a very nice boy, and he was never christened. The other is a little beast, and he *was*."

Now, suppose I said to you: "I know two boys; one plays cricket most awfully well, but he never joined our cricket club. The other doesn't know the difference between square-leg and cover-point—but he did join, and his mother gave him a white silk shirt and a beautiful blazer." You would say at once: "What's the good of that if he didn't become a *cricketer*?"

That's just it. What's the good of a child being christened if his godparents and parents never tell him properly what it means, never teach him what Christianity is, never try to make him a decent person, and if no one teaches him or sets him a good example, and his Confirmation and Communion are put off till he has been a hardened little beast for years? And if he never made the least effort to be a decent Christian? Or even if he had been always taught wrong ideas about Christianity (which is very common)—that God dislikes him, for instance, or that religion is magic? Well, he wasn't made a proper Christian at all. It wasn't cricket; and no wonder he never became a

cricketer ! His baptism, poor little beggar, was a mere form.

Christ was certainly against all things that were mere forms. He attacked the Pharisees so tremendously just because they were formalists—hypocrites (which is the Greek for play-actors) he called them, and he hated formalism more than any other kind of wickedness. Therefore a mere formal baptism cannot be a Christian baptism. And we have all the apparatus of—three different godparents, catechism, home, school, confirmation and communion to prevent baptism being a mere form.

Baptism is sometimes called a grace or gift. That is true, if we remember that it is the beginning of a gift. It is like being given a nice picture, which you mustn't drop into a bucket of turpentine before it is dry. Or a cheque. You might give a cheque for a hundred pounds to a savage, but if he had never learnt about our banking system, and only associated with other savages, it wouldn't be of much value to him. The gift would stop at its beginning. He might hang it round his waist, or light his pipe with it.

So these lessons of ours are really part of the development of our baptism [*explain*]*—*as a seed is developed by the sun and rain, and otherwise does not germinate or grow. Christianity is the religion of reality, and the membership which we began when we were first made "members of Christ" must, above all things, be a real membership.

II.—THE BODY AND ITS MEMBERS

What is a member ? It comes from the Latin word *membrum*, which means a limb. A finger, or hand, or arm, or leg is a member of the body, and (1) it gets its life from the body ; (2) it does work for the body. The Christian doctrine of baptism is that in it we were made members of Christ ; we began our spiritual life (you remember ; what was the other life we had already begun ?), and our spiritual life is (1) getting support from God ; (2) doing work for God. It is a life in Christ, the life of a member of Christ.

You are members, and I am a member, and all other Christian people are members, so we cannot help thinking of all the millions of the Christian Church as forming the body of Christ. St. Paul pointed this out at the very beginning. "Now ye are the body of Christ, and severally [*—individually—we have got that word*] members thereof" [1 Cor. 12²⁶]. So the minister, after he has christened a baby, says that it has been "grafted into the body of Christ's Church." [*Turn this up: "re-generate"=beginning the spiritual life; "grafted"=becoming members of the body.*]

Here we have another word, "grafted." The word also comes from St. Paul [Rom. 11¹⁷, *but to quote this with its context would introduce difficult and confusing ideas, and mere text-slinging easily becomes an offence against truth*], who speaks of us as like wild olive branches grafted on to a good olive. Generally in gardening it is the other way round; you have seen a fruit tree grafted or a rose budded—the *stock* is wild, *e.g.*, a crab apple, and a branch from a first-class apple tree is let in and bound on to it, and then all the new part of the tree that grows from the graft produces the new kind of apple. Or a tiny bud of some grand rose is let into a slit in a briar, and all the new branches from the bud become like the grand rose. It is a marvellous thing, which we can't really understand. But it helps us to understand, the other way round, that we can become branches of Christ, who called himself very beautifully the true vine, and said that God is the gardener. [Jn. 15¹⁻⁸, *but it would take too long to explain the whole passage, so let us be content with our special points.*] "You are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can you." "Herein is my Father glorified, that you bear much fruit."

III.—THE HEAD OF THE BODY

These are illustrations, or parables, to help people to understand the truth. They are not *descriptions*—*e.g.*, To say the Navy is like a wall round England helps us to understand the truth, but the Navy doesn't *look* like

a wall. So when St. Paul told the Church in her early days that she was the body and Christ was the head [*Eph.* 1²²], he just meant folk to understand that they owe their inspiration—their spiritual life and salvation (freedom and goodness) to Christ ; that they all belong to one great brotherhood, of which he is the captain, joined together, and supplied with life by him [*Col.* 2¹⁹].

In a tree, the sap travels along the branches, and the leaves suck in food (carbon dioxide) and send it back under the bark. In the body, members and organs send messages along the nerves and blood along the arteries, and each is necessary to the other [*Eph.* 4¹⁶], and they are all one body. *You* are the head of your body ; if the nerves or arteries are stopped, starvation, paralysis, disease, idiocy result. All the members and organs are necessary to you, and you are necessary to them. So the vine and the body are very good illustrations. Christ is necessary to us, and we are necessary to Christ. He can't do his work for the world without his members. He hasn't yet succeeded even in destroying war, because his members haven't yet been up to their work.

The body of Christ is, in fact, still like the body of a very young and rickety baby. The Church will be a very imperfect organ of Christ until its members are much stronger and more sensible than they are. And we shan't know what the body of Christ can be like till the whole world is the Church, and the Church is one great united Church, and all her members behave as Christ behaved. That is what we look forward to, that is what we pray for when we say, "Thy kingdom come." For that you were made a member of Christ.

IV.—MEMBERS ONE OF ANOTHER

The members must not only work for the body and its Head. They must also be united together. In our religion you can never get away from the other fellow. St. Paul, who is so fond of this idea, has a splendid saying, "We, who are many, are one body in Christ, and severally members one of another" [*Rom.* 12⁵], and he works it out again splendidly in the first epistle to

the Corinthians [1 Cor. 12¹²⁻²⁷]. There isn't time to go through it all, but here are the chief points:—

1. The body is one. We were baptised into it in one Spirit. Therefore the many become one [12-13]. If your hand was cut off from your body it would die.

2. Whatever our race or social position, we are one [13].

3. And we need one another; the greatest and cleverest need the humblest [14, 22].

4. Because each member of society has his special work to do for all ("each for all, and all for each") [17-20].

5. Therefore there should be no quarrelling, and the members should care for one another [25]. How would you like it if the members of your body quarrelled—if one leg insisted on walking backward whenever the other walked forward?

6. The suffering of one brings suffering to all. The honouring of one brings joy to all. *E.g.*, A minimum wage [*explain*] is good for everybody, not only for those who are benefited by it, but for those also who had enough already and have to pay higher prices because of it [26].

7. Some people are specially talented, and some have great positions. But there is a more excellent way than being clever [31], and that is Charity, which takes up all the next chapter of that epistle.

THE CHILD OF GOD

I.—THE ALL-FATHER

IN a way all things are God's children—stars, mountains, insects—which is the idea of the poem we sing sometimes in Church, The *Benedicite* [Quote, "O all ye works of the Lord," etc.]. But certainly *animals* are more God's children than stones. Christ had that feeling—that animals really are God's children—in the passage about the sparrows which we have already quoted [*Lk.* 12⁶, 7]: the little bundle of feathers, lying cold by the wayside, and God, we fancy, looking down at it and saying, "Poor little sparrow!" But again, as we said, men are certainly more God's children than sparrows. They are of the same nature: they have understanding like God, and noble, spiritual qualities.

One of the greatest thoughts that ever flashed into anyone's mind is recorded in the first chapter of the Jewish Bible—Man is made in the image of God [*Gen.* 1²⁶]. God is not different from man: He is infinitely greater, and he is perfect, but not different: man is like a small copy of God—sometimes a very bad copy! But if you could imagine an entirely glorious and noble and lovely man, without any horrid faults, you would be imagining someone very like God—you would know the sort of person God is. Can you imagine such a perfect man? O, you can! Yes, Christ shows us what God is. But stay—He also is a child of God; only in a very special manner, because he is exactly like God—one with God, as we say. So we call him *the* Son of God, the only-begotten, that is the *unique* Son of God.

We have thought now of three ways in which we may speak of children of God—animals, men, and God's own

perfect Child, who was born on Christmas Day. And we haven't finished yet ; but I want you to think again of all men as the children of God. It is one of the highest things that Christ taught us.

II.—ALL BRETHREN

The Jews never quite got so high as that idea. They only reached this point—that *Jews* were God's children. They were his family, his chosen people ; and some of the greatest prophets got them to see that he was something better than a king to them, he was a Father to them. That was as high as they had got when Christ came : because it is a very difficult thing for people to realise that *all* men are God's children. Lots of English people don't really believe it now : they don't believe that niggers are God's children—even sometimes when they know they ought to. And Abraham Lincoln had to fight a terrible civil war in America 60 years ago [1861-5], in which over half a million people were killed [300,000 *on each side*], before it was agreed that black men are at least so much God's children that they must not be slaves. It had cost 15,500,000,000 dollars [*estimate of the cost and interest for 50 years*] to find that out.

A good Christian once said that a negro is " God's image done in ebony." *This was Thomas Fuller, author of "The Worthies of England" (1661). Fuller had such a wonderful memory that the first time he had walked from Temple Bar to the Royal Exchange he could repeat the names of all the shop signs in their right order for the whole distance.* That would have horrified both Jews and Greeks, and all people before Christ—and many after. In recent times some missionaries in China have made crucifixes with Christ represented on them as a Chinaman (and he *was* an Asiatic—not an Englishman, you know, at all) : they wanted to show how all men are God's children and how our Lord is the own-brother of all.

So we can't get away from our brother man. We never can, except by letting the better part of us die—" He that loveth not his brother abideth in death " [1 Jn. 4¹⁴]*—*a spiritual death gets hold of us ; the better things in us, the spiritual, good things die off, if we do not love the brotherhood. That is why some

people, who seem to be religious, are quite horrid ; they have never even learnt to be decent to others.

The Fatherhood of God is the most glorious thing we can know. Without it the world would be an ugly place. But you can't believe in it unless you believe also in the Brotherhood of Man : " He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen " [1 *Jn.* 4²⁰].

I have heard people say, " We don't want *dogmas* [*may need explanation*] like the Creed. Two simple obvious [" *of course* "] facts are enough for us—just simple things that everybody must take for granted—the Fatherhood of God and the Brotherhood of Man." Well, but these *are* two Christian " dogmas " ; and such high ones, and so difficult to believe, that it needed all Christ's life and death to drive them into men's minds. They only seem simple and " of course " to us because Christ has taught them for nearly 2,000 years. And we are always saying and doing things which show that we haven't got hold of these two tremendous truths, by any means, even yet. [*T. will be able to develop this feature in later lessons.*]

III.—ADOPTION

We have described three sorts of Children—animals, all men, the Son of God. Which sort is our Catechism text about ? . . . No. Wait a bit. Some people explain that the Catechism says we are *declared to be* children of God at our Baptism. This is not quite fair. The Catechism says, " Wherein I was *made* "—not merely declared. The Catechism was written by men, and therefore may contain mistakes : it was made three-and-a-half centuries ago, and therefore we may be able to improve it to-day. Certainly if this is a mistake, it is much more fair and truthful to say so. We ought not to think that a sentence must be true because it is old. That is the mistake Hindus and Muslims (and some Christians) make. Mankind learns new truth as the world grows older. The Spirit of God, as Christ said, is guiding us into all the truth [*Jn.* 16¹³]. We are not there yet. Therefore, if I thought these words, " wherein I was made," were mistaken, I should tell you

so, because I am a Christian. But I wonder if they really are ?

Will someone repeat the whole answer ? [*He will almost certainly repeat it wrong.*] No ! Not “ a child of God ”—“ *the* child of God.” You see how natural it is to say “ a.” It looks as if there were some reason for the curious change—“ a member . . . *the* child . . . an inheritor.” It must mean that I was already *a* child of God when I was born, like all other babies ; but at my baptism I was made *the* child of God in a special sense. If you look at the Baptism service you will see that, after the baptism, the minister thanks God “ that it hath pleased thee to receive him for thine own child *by adoption.*” Right or wrong, then, these old people knew what they were saying, and said it. They said that when people are put into the Church, they are *adopted* into a new family, and are made God’s own children in a special sense. Just as an orphan might be adopted into your family, and become like a brother and a son in it.

So we now have four sorts of children :—(1) Animals, (2) All men, (3) Children by adoption, (4) The Son of God. That seems to me very sensible.

Imagine a savage, neatly dressed in a few feathers, who has been in the habit of killing off his parents when they get old, and dining on his enemies. He is *a* child of God, and he has been eating children of God at dinner. But if I said, “ Well, you see that cannibal—that’s what I mean when I say—The Bishop of [*London*] is the child of God ”—you would simply laugh at me. “ *Of course,*” you would say, “ the Bishop is a child of God in a different sense ! ” Well, there you are. A good missionary comes along (who is *the* child of God) : he converts our man-eating friend : the savage is baptised. Does nothing happen ? Is it a mere empty form ? No, the savage becomes *the* child of God. He may even grow into a better man than the missionary or the bishop ; and many converted savages have shown more simple, touching goodness than some bishops. You ask the next bishop you meet, and he will say, “ Yes, certainly.”

You remember the story of Mowgli, in the *Jungle Book*. He was brought up by a wolf, and lived among the most delightful animals. He was like a child of

God in the first sense, an animal child. Then one day he strayed into an Indian village, and he smelt the hearth-fires burning, and he heard the murmur of human voices, and strange whispers of human things came into his heart. . . . He became a human boy—a child of God in the second sense. Who knows? Perhaps he is a Christian now; and then he would be the child in a fuller way, in the third sense.

A king's babe was once hidden away in a forest, and brought up by a hunter. He grew up strong and happy; but he didn't know he was a king's son. He loved his wild life. He was only a king's son in a half-sense. Then one day his father found him out; and he said, "Come back to my palace and be my son." For he was his only son. But the boy said, "I had rather go on in my lovely wild life." "What will happen then," said his father, "when I die? No one will take a wild man as king. You are my son, and yet you are not my son!" Then the lad was touched, for he was a good lad, though he had never been taught, and he said, "I will come." Then he went back, and instead of growing up just a king's son in a forest, he became *the* king's son; and when his father died, he ruled the people wisely and well. [*This is only a made-up story; but something like it may have happened.*]

IV.—FAMILY LIFE

That is the difference. But, remember, it does not mean that everyone becomes the child of God instantaneously, by a kind of magic. It means that we were *started* in this new life of "adoption" into a family. We were given to God. But it rests with us to make this new life a real one, by being faithful and true.

The Church is a family, into which we were adopted. A father protects his children, provides for them, educates them. The child obeys his father, trusts him, loves him, helps him. The child loves and helps his brothers and sisters. That is family life—the best thing in the world. And the life of the Church is family life; or it would be if we all behaved decently as the children of God. We just spoil this great idea of Christ's when we fall back into behaving like savages.

AN INHERITOR

I.—WHAT IS AN INHERITOR?

PEOPLE have made so many mistakes, for centuries and centuries, about this subject of ours to-day and next time, that it will be rather fun if we can get it right: only we shall have to think hard about it, and not about anything else.

If you had lived fifty years ago, people would probably have told you that "I. of the K. of H." meant that you would—if you were *very* good—go to Heaven when you died. But it is quite easy to show that the words don't mean *that*. What does "Inheritor" mean? It doesn't mean that you are *going* to have something: there is a word in English for that—"Heir" [*spell*]. It means that you *already* have something. The Prince of Wales is called "the heir apparent," because it looks as if he were going to be King some day; but if the King died, the Prince of Wales would at once *inherit* the crown, and the Heralds would cry—"Le roi est mort: vive le roi"—meaning the Prince. You might be the heir to a beautiful house and estate; but there would be an awful row if you went and turned the people out and tried to live there: they would soon have *you* out. And you might never inherit that house. A man I knew was going to be a duke—he was the heir; but he is dead now; he never became the inheritor after all: his father is still alive, and there is another heir.

The Puritans saw this; and when the Prayer Book and the Catechism were revised for the last time at the Restoration of Parliamentary Government (and of Charles II) in 1661, they demanded that "inheritor" should be altered to "heir": because they didn't like

the idea of every little ragamuffin of a boy being called by so grand a title as "I.K.H." You see it is a much grander title really than "Prince of Wales," because it means that the poorest little baby has already got possession of the grandest Kingdom in the World. How absurd ! they said. (And it *was* frightfully democratic.) They said—"Possibly, if God has so arranged it before ever this dirty little baby was born, he may go to Heaven when he dies. But if God hasn't so arranged it—and ten to one he has not—that dirty little baby will be damned and go to Hell. And serve him right !" Most were Calvinists then, and they really did once think like that : they had the queerest religion ; and they honestly thought it was Christian. So the Puritan divines asked for "Inheritor" to be altered to "Heir." But the Bishops [*at the Savoy Conference*], bless them ! said "No." [*Their exact words were:—"We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the sacrament," and they referred to Gal. 3²⁶⁻⁷.*]

II.—WHO IS ABSURD ?

But is it absurd that a poor little baby, all dressed in shabby, smudgy clothes, lying in the arms of a poor overworked drudge of a mother, should be made so grand a thing ? Did Christ think that it was so very difficult for a poor man to enter the Kingdom of Heaven ? O, no ! What he said about that was something rather different ! What was it ? [*Mk. 10²⁵*.] Sounds like the opposite, doesn't it ? And we have it rather often in the N.T. [*Mt. 19^{23, 24}, Lk. 18²⁵, Lk. 16¹⁹ (Dives), Ja. 1¹¹, 5¹, Rev. 6¹⁵—only there isn't time for all this*]. Christ's ideas are so often the exact opposite of ours.

But is it absurd ? It is only absurd because we make it absurd by our unchristian way of doing things. Like this :—Suppose you were a dirty little baby, and suddenly became the inheritor of a magnificent property (such things have been). What would happen ? You wouldn't be old enough to enjoy and manage—or even to understand—your property. But the lawyers would look after your interests, and there would be trustees

and guardians. They would wash you first of all, they would give you first-rate nurses, and governesses, and send you to a public school and a university. Would that be absurd?

But when a poor child is made the inheritor of a great spiritual property, we often behave as if it were a mere form—as if it weren't real at all. We don't even wash him! And we don't educate him so that he is able to enjoy or even to understand his property. It is true that the Church *has* always tried to do this, and sometimes slave children were so well educated that they became great bishops; and all through the Middle Ages the clergy did try hard to teach the poor, and great public schools like Eton were made for the poor, not for the rich. It was only in the last century that the State—the Government—began to give a little elementary teaching to the poor. The Church had done it before. So there *is* progress; and the Church has always led the way.

There *is* progress. We are becoming more Christian. But still, to-day, I could take you into the back streets, and I could show you rough, ignorant men who were once baptised and made inheritors of the Kingdom—and nothing more was done for them, or very little; and they might just as well have been heathens. *They* had no governesses or tutors, no proper Christian teaching, no public school, no university.

But if we were really thorough Christians, then whenever we received a baby, however poor, into the Church, we should take as much care over him as those lawyers and guardians would take if he had become the inheritor of an earthly property. Or more! Because we should see that the heavenly property is more important, and there's more to be got out of it. We couldn't *bear* to see that little Christian dirty and ill-dressed. We should look after him; we should see that he was carefully educated and brought up as a Christian gentleman. And we should take a great deal more care over the rich children too; because, though they have better and longer schooling, they are often not brought up to possess the Kingdom of Heaven either.

The Church always looks forward to a more Christian

state of Society, a better world. Therefore she puts things like "I. of the K. of H." in, because that is where we *ought* to be. Christianity is always ahead of the times, and is never old-fashioned, for this reason. Is it then absurd to say that a dirty little child is made the inheritor of a rich Kingdom? It is only absurd if we carefully prevent him from enjoying his kingdom—or *carelessly* prevent him, for more harm is done by want of thought than by want of heart. It is *then* worse than absurd: it is a lie: and when we say "This child has been made an inheritor," we are performing a solemn mockery. Well, we are improving; and some day it will be true that every child is shown by his lawyers, guardians, and trustees (who are they? clergy, teachers, parents and god-parents) how to enjoy his property in the Kingdom of Heaven. [*Let a soloist here sing verse 4 of "O little town of Bethlehem," very beautifully (E.H. 15); and then all can join in the last verse.*]

III.—INHERITING AND ENJOYING

You remember, we observed that a child inheriting a rich estate would not be old enough to enjoy it, or even understand it, all at once. He might spend years in being washed and smacked by his nurses, and then years at school. And then, when he came of age, he might let the property go to ruin. So it is with our spiritual inheritance. This is a simple point, but very important; and generally misunderstood. Even if we *are* well taught to understand our inheritance, we only learn to appreciate it by degrees. At first we prefer cricket to the Kingdom, which is quite natural. So being made an inheritor doesn't mean that you become all at once a wonderful person. We never learn in this life to enjoy all our spiritual estate: a few saints, and poets, and artists make a splendid use of their inheritance. Most of us only nibble at it. Many let the whole property go to ruin. But we've got it all the same.

IV.—HEAVENLY AND SPIRITUAL

The Kingdom of Heaven doesn't mean just Heaven. Any more than the other name for it that our Lord used

—"The Kingdom of God"—means "God." The English language is a very fine one ; and if you wanted to mean "I shall go to Heaven when I die," you could say "I am the *heir* of *Heaven*." But when we say "inheritor of the Kingdom of Heaven," we mean something else. It is the same as saying, "heavenly kingdom" ; and "the Kingdom of God" is the same as "godly" or "divine Kingdom."

What this heavenly or divine kingdom really means is a frightfully interesting subject, which of course we haven't room for this time. But I want you to notice two things before we stop :—

1. There must be something intended, I think, by this threefold description of a Christian : he is a member of Christ, he is the child of God the Father, and he is a *third* thing. I think it is plain that the inventors of this description had the three persons of the Trinity in mind, and that they meant the third thing to belong to the Holy Spirit : as if they had said "a member of God the Son, the child of God the Father, and an inheritor of the Kingdom of the Spirit." So it is a *spiritual* kingdom.

2. That will help us to understand next time. Also if we remember that a word may have several meanings or senses. Even the word "egg" may have different meanings, as you have sometimes discovered at breakfast. Don't be annoyed at this. We can't help it, because we haven't got fine enough words for the very fine things : so we have to use ordinary words in a higher sense. Thus we use the noble word "Father" in a still higher sense, when we mean God ; though, of course, God is infinitely better than our fathers are. And last time we used the word "child" in four senses. What were they ? So we may find that there is more than one sense in which we can speak of the Kingdom of God.

THE KINGDOM OF HEAVEN.—I

I.—THE POETRY OF THE KINGDOM

I SAID last time that some words have more than one meaning (*e.g.* a "tank"); and that when we talk about very high things, we have to use an ordinary word in a special and higher sense (*e.g.* "father"), simply because we have not got a heavenly language, but only an earthly, ordinary one. Now Christ invented the phrase "Kingdom of Heaven," or "Kingdom of God," to describe something which was quite over people's heads. Not many have understood; but now people are thinking about it a good deal, and perhaps we shall be able to understand it a little better. We couldn't understand it much once, for exactly the same reason that a savage can't understand wireless—we didn't know enough. But we have learnt a great deal about science, and art, and religion during the last hundred years; and we ought to understand better. Still, we can't *define* (describe) it, even now, because our language is not spiritual enough. When things are as high as that, you can only describe them by poetry, or by some other form of art, like music or painting: poetry is the art of using words so that they mean more than ordinary words—using ordinary words with an extra-ordinary meaning.

So, if I said—"The K. of H. is quite simple; everyone can understand that," I should be saving myself trouble; and you might be pleased at first, because I should be saving *you* trouble. Only, it would be a lie. But if I said—"By this Kingdom we mean that which lies about the feet of God," I should be saying some-

thing true and short ; but it would not be simple. It would be poetry. Some of you may get the idea in a flash, which is the way we do in poetry, when I say, " It lies about the feet of God." [*Gesture.*] Our Lord saw quite well that only a few would understand, and that the only way to get even them to understand was to use poetry. So he made up several poems about this Kingdom, and we call them " parables."

II.—THE CHURCH AND THE KINGDOM

I think he also saw quite clearly that many simple-minded people would say, " O, I see what he means : it's quite easy ! He means the fellowship of Christian people—the Church." And I don't think he minded. Stupid people must think *something* ; and after all, to think of the Church is to think of the most wonderful society that has ever been. " Think of that," he seems to have said : " and then think that this Kingdom is something more wonderful still." So he gave them some poems, which *do* describe the Church. The Kingdom of Heaven, he said, is like a man who sowed good seed in his field, and then came his enemy and sowed tares [*Mt.* 13²⁴]. There is a picture of the Church, containing bad people as well as good : and that parable has been an enormous help, because it has saved the Church from trying to turn out the bad people, which would have done awful harm, as we shall see later on [*when we come to the Creed*]. Again he said that the Kingdom of Heaven is like a draw-net [*Mt.* 13⁴⁷], with all kinds of fishes—(like soles, and mackerel, and conger-eels, and little green crabs, and jelly-fish, and sharks) : and of course that meant the same thing—all sorts of people in the Church.

III.—THE HIGHEST CHURCH

So we may say that this Kingdom in its lowest sense does mean the Church—but it only means the Church in *its highest* sense ! O, are there different meanings to the word " Church " ? Of course there are. 1, There is the building. If I say " There's going to be a lecture about this Church," I may mean only architecture 2, Many

people only mean their own church, Roman Catholics mean that; and 'church people' are rather like that when they talk about "The Church and Dissent," because they mean only the C. of E. 3, Some people mean by the Church, all the Churches that have bishops, sacraments, the creeds, etc. (This is called high-church.) 4, Others mean only good people [*invisible church*]. 5, We mean, I hope, the whole company of Christian people. (This is still higher church.) 6, We ought to include all Christians who have died, since the time of Christ. That, and nothing less, is the Church. But, 7, we shan't know what the Church can really be till all the world is the Church, and all men in it believe in Christ. That is the highest sense! And in that highest sense you might say that the Church really is the Kingdom of Heaven—but only the Kingdom in a lower sense!

For this ideal Church would be the K. of H. *on its human side*. We might say that. The ideal Church would reflect the K. of H., like a perfect mirror. The ideal Church would see the K. of H., and proclaim it, and show it clearly and beautifully to every child as he grew up. Of the *actual* Church (the Church as it is now), we can only say that it is the fellowship of those who are seeking the Kingdom; and dreadfully mixed up of good, bad, and indifferent—especially indifferent—people.

We might put it this way. The K. is not just only an idea, or a thought: it is a way of carrying out the idea—a *life*. And of that life the universal Church is the nurse and the home. [Robertson, *Regnum Dei*, 98.]

[Some difficult subjects, such as the Sacraments, have so much space given them in the Church Catechism that they will naturally spread to many Lessons. This subject however we must expand for ourselves. We might stop here to-day; or, as a rest at this point, a soloist might sing (or all might) verses 1, 2 and 5 of "The Church of God a kingdom is," E.H. 488. Breaks of this sort are occasionally useful. Then T. may recapitulate quite briefly.]

IV.—OUTSIDE, A TREASURE

I will tell you one reason why the Church, even the perfect, ideal Church, could not be all that the K. of H. is—could only be its human side. Christ tells us that this Kingdom is something that you don't see all at once: it is something—like a great secret—that we can discover, and that some people do discover. It is like treasure hid in a field—and then a man suddenly finds it, and sells all he has to buy that field [*Mt.* 13⁴⁴]. And it is like a splendid pearl: the merchant is all his life looking for fine pearls, and then he hears of this marvellous one, this pearl of great price [*Mt.* 13⁴⁵]. You see, it is something invisible, spiritual.

All the greatest things *are* invisible, like courage or generosity: you can't see them (like the wind), but only their effects (like the wind). You can see a courageous *act*, which is the effect of that invisible thing—courage: just as you can see the sails of a ship driving the ship along, which is the effect of that invisible thing—wind. You know, you can't even see beauty: you can only see a beautiful *thing*—something that expresses beauty. You can judge a person's character too by his *expression*, and by his actions; but you can't see his *character*. It is too important, too spiritual, to be seen.

So this Kingdom in its highest and truest sense is invisible, and is not just the Church. You remember we said last time, that just as "the Child of God" had to do with the Father, and "Member of Christ" had to do with the Son, so "Inheritor of the Kingdom" must have to do with the Spirit. It is a spiritual kingdom, an invisible city; and all the good things are in it. It is the great treasure, the pearl beyond price.

V.—INSIDE, A SEED

This Kingdom is not only something outside for us to seek. Wind may be not only outside you but inside you also—we get our wind knocked out of us sometimes. So also "the K. of Heaven is within you." [*Lk.* 17²¹. *The context and the Parable of the Sower*

suggest that "*in the midst of you*," *R.V. marg.*, is not the right meaning.] It is like seed scattered in our hearts, and if our hearts are "good ground" it will take root, and grow, and bear fruit. [*The Sower, Mt. 13¹; but there is no time for details, unless we are making Points IV and V into a separate Lesson.*]

But can you be looking for a thing, and all the time it is inside you? O yes! A string in a fiddle has got a note in it, only the note is silent; but then, if you sound the same note (or the octave, or a perfect fifth) on a tuning-fork, the string will vibrate to that note and hum it. [*This experiment might be shown.*] So with us. We see some fine thing, or read about it: we say, "How splendid!" Our heart goes out to it: we respond to it, like the string on the fiddle. But we shouldn't respond, if it hadn't been within us all the time. A dog wouldn't have responded; because he hasn't got that kingdom within him.

Fresh-minded and innocent people, and poor people, often see God and his Kingdom, while rich people have great difficulty in finding it and getting in—like a camel trying to go through the eye of a needle, which was a funny idea, and our Lord meant it to be funny [*Mk. 10²⁵*]. The disciples were shocked when he said this, and they said, "Who then *can* be saved" if the rich can't? But Christ only answered, "With God all things are possible"; as if it would be a kind of miracle for people who trust in riches to find the real treasure. So if we set out to get all the money we can, we mustn't expect to find the Kingdom of Heaven.

THE KINGDOM OF HEAVEN.—II

VI.—PURITY

IN order to understand the Kingdom of Heaven—and therefore in order properly to enter into it—we must have pure hearts. Purity does not mean the same as chastity. It means “disinterestedness,” a long word which we can explain as “not being on the make”; having pure hearts means that our minds are not mixed up with vanity, or greed and push, or jealousy and hatred, or gloom and miserableness and fear. “The Kingdom of God is not [ceremonial] eating and drinking [*the keeping of ceremonial rules*] but righteousness, peace, and joy in the Holy Spirit” [Ro. 14¹⁷]. Christ explained it by saying that we must be like little children in order to enter the Kingdom properly—that, although we have the experience and knowledge of older people, we must have the delightful simplicity and affection of a nice little child. “Whosoever will not receive the Kingdom of God as a little child shall he not enter therein” [Mk. 10¹⁵]. And in a sentence we all know by heart, “Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of Heaven” [Mt. 19¹⁴]. And again, “Except ye turn, and become as little children, ye shall in no wise enter the Kingdom of Heaven” [Mt. 18³].

VII.—“OF SUCH ”

“*Of such* is the Kingdom.” This does not mean that heaven is full of babies, but that we have to become *like* children. That *character* is what we want. Ruskin [Crown of Wild Olive, I, par. 47–51] says that the first

character of right childhood is to be *modest*; and that a good man is like that, knowing that there are many wiser than he, and always wanting to learn. 2, *Faithful* and trusting: as a child trusts his friends, so a good soldier trusts his captain, and a good man his leaders and his comrades. 3, *Loving*. Give a little love to a child, and you get a great deal back; and a child delights in helping people and being useful. So do good men. 4, *Cheerful*. Children are gay and jolly. So, Ruskin says, we have got to be converted and become as little children—"not converted to long faces, but to short ones [like a child's round face]; to repent not into misery, but into delight and delight-someness."

Wordsworth expressed this idea of a child's power of seeing the K. of H. in the greatest of his Odes [*on the Intimations of Immortality*]. Listen [*Unless T. is specially good at reading poetry, it will be much the best to put somebody up in a special place to recite these lines—somebody who can read beautifully. Such a change of voice is most useful*]:

I

There was a time when meadow, grove, and stream,
 The earth and every common sight,
 To me did seem
 Apparelled in celestial light,
 The glory and the freshness of a dream.
 It is not now as it hath been of yore:—
 Turn wheresoe'er I may,
 By night or day,
 The things which I have seen I now can see no more.

II

The Rainbow comes and goes,
 And lovely is the Rose,
 The Moon doth with delight
 Look round her when the heavens are bare,
 Waters on a starry night
 Are beautiful and fair;
 The sunshine is a glorious birth;
 But yet I know, where'er I go,
 That there hath passed away a glory from the earth.

V

Our birth is but a sleep and a forgetting :
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home :
 Heaven lies about us in our infancy !

VIII.—EXPRESSING THE KINGDOM

" Well, this is a queer Kingdom," perhaps someone is thinking. " Can't he describe it ? " No, I can't exactly do that. Any more than you can describe " glory." As we saw, we haven't got the *words* to describe it. But I can say this :—The K. of H. is what all the greatest and best men are always trying to describe. And the greatest things they do are *expressions* of it. By " expression " I mean " that which shows a thing to people "—a sort of picture, if you like.

If you want to buy a penny bun, you say " bun "—BUN. Or for twopence you can say BATH BUN. That is expression ; for language is expression, just as art is. " I want a bun " is a perfect expression—quite a simple one ; but then the desire for buns is quite simple too. A dog can express that—if you show him the bun.

But some sentences express more.

Suppose I want to express this idea we talked about last time—of your heart responding to a beautiful thing as the string on the fiddle responds to a note. You see a rainbow, I might say, and your heart responds to it, really because you've got a rainbow somewhere in your heart. I might put it like this :—" The sight of a rainbow always filled me with joy when I was a child, and it does so now that I'm a man. I hope I shall continue to be like that when I'm old : otherwise it would be better not to go on living."

That expresses quite clearly a simple thought. But it was the poet Wordsworth who had that thought :

and *he* expressed it thus [*The reciter may be called on to read this*]:

My heart leaps up when I behold
A rainbow in the sky :
So was it when my life began.
So is it now I am a man,
So be it when I shall grow old
Or let me die !

Hullo ! what has happened ? Here is the same thought, and quite simply put, *but something else has got in*. It has become immortal poetry.

What has got in ? What is the "something else" ? I should say it is the Kingdom of Heaven that has got in.

Now let us rest and mop our foreheads. And we might sing a hymn. Let us have one by a professor of poetry, Palgrave, about the City of God, which is the same idea as the Kingdom of God. [*"O thou not made with hands," E.H. 464, verses 1 & 2.*]

IX.—A WORLD OF LOVELINESS

So this Kingdom or City of God is outside as well as within us. It is something that is here and yet is to come—like the sun rising at dawn. It comes, and is coming more and more. Christ said it was like a grain of Mustard Seed, growing and growing, to become a great tree ; and also like Leaven. What is leaven ? How is bread made ? Yes, it is like a splendid idea put into the world, and spreading and bubbling and spreading till one day all the world shall be leavened.

And now, what did we say a poet did ? [*Recapitulate.*] Yes ; and take another example. Listen. [*Here let a really beautiful short passage of music be played. A violin would be best, if a good player will help.*] You listen to a lovely piece of music. Why do you like it ? Not because it is a noise ; but because it *expresses* something. What does it express ? Some say, "Feelings." But feelings about what ? Some say, "Beauty." But it didn't define Beauty, or go on saying "beauty, beauty" all the time. Besides beauty is a quality, it can't be seen or heard. And the music certainly wasn't

expressing thoughts : you couldn't write down what it said. What then was the music talking about all the time ? For it was like angels talking about something. It was talking (if it was fine music) about the K. of H. It was expressing a whole infinite *world* of beauty, and that world is the K. of H.

Or, you read about some splendid hero, or some lovely saint like Francis or Joan of Arc. What do their lives express ? Virtue ? Yes, virtue also is a quality, and invisible. Their lives express a world of virtue ; they express the K. of H.

-Or, you read of some great discovery in science, or some seeker after Truth, like Galileo, or Isaac Newton, or Darwin. What did they seek ? They sought the Kingdom of God. And as truth spreads, so is this Kingdom spreading, like leaven, in the world.

Now I think you've got a sort of idea what the K. of H. is ! Can you describe or define it ? No. Can you describe Life—what makes a seed grow ? No. The highest things are above definition. Listen. [*A few bars of something really beautiful are played, on the organ this time.*] There is the organ trying to tell you what this Kingdom is ! And if you think of the very best person you know, his life (or hers) is trying to tell you also.

[*This Lesson implies a decent education. For those who have never been taught what poetry is, it may have to be modified and shortened : but still the gist can be given (especially by musical illustration). It is most important that boys and girls should realise at the outset that religion is not the feeble, narrow, and mawkish pietism which most of the hymns and sermons they have heard have probably expressed ; but that it includes all that they know to be great in literature and life, and all that they love and admire. T. may pursue the idea further in Mr. Clutton-Brock's "What is the Kingdom of Heaven ?"*"]

THE KINGDOM OF HEAVEN.— III

X.—PRESENT AND FUTURE

IN the Lord's Prayer then, whenever we say it, we say that the K. is in the future, something that is to come ; and we pray that it may come.

But our prayers are always being answered. And the prayers, and great thoughts, and constant struggles of all the saints and heroes, reformers, poets, artists, men of science, are still more always being answered. So the K. is always coming more and more : it is always being *realised* more and more. There is more of it to-day than when men lived in caves and chipped flints ; more of it to-day than when the chief priests crucified our Lord (I think they would be very shocked at him, if he appeared in our midst to-day, because he would say and do such surprising things ; but I don't really think they would try to get him executed, even if they could).

And so the K. is really in the present, among us, as well as in the future. Men are struggling for it, and great, violent, good men get hold of it : " The K. of H. suffereth violence, and men of violence take it by force " [Mt. 11¹²]. Whenever mighty works of help and mercy are done, the K. is come again : " If I by the Spirit of God cast out devils, then is the K. of God come among you " [Mt. 12²⁸].

This is not really a contradiction, of course. It is true of all good ideal things. Supposing your good ideal is to be head of the school. That is in the future ; but you may already have the capacity in you, and that is in the present. And every time you move up, your ideal—your " Kingdom " is coming—it is being realised.

Or, let us assume that the ideal of right politics is that every grown-up human being shall have a vote—shall have a voice in the laws by which he is governed. All through the nineteenth century that ideal was present ; it was gradually being realised, first one class and then the other ; and then in the twentieth century the franchise was extended to women as well as men.

XI.—PROGRESS

And now we have lastly to think of it as something which is in heaven, and yet is always coming nearer on the earth.

Of course it's in heaven. That is where all perfect things are. And we shall not understand it altogether till we get to heaven, nor shall we enjoy it altogether till we get there. Our Lord thought of this too : he said at the Last Supper that he would not drink the mystical wine again "until that day when I drink it new with you in my Father's Kingdom " [*Mt.* 26²⁹].

Also it is coming, and coming more and more, on earth. The light of it is in every good man, and in every beautiful thing ; just as the light of the sun is in every sunset, and even in every flower. So it always has been : but the Kingdom came into the world with a great rush when Christ began to teach. That was why S. John Baptist cried out "Repent, for the Kingdom of Heaven is at hand " [*Mt.* 3²], because he was announcing that Christ was going to begin his mission. We have rather spoilt this text by sticking it up when some clergyman is going to begin *his* mission—which is not what it means.

Sometimes people sneer at the idea of "progress" ; and say, "Why do you talk about progress? The world is not getting any better." Of course it is a mistake to think that everything that happens must be progress in the right direction. Some things that happen are bad. But on the whole there is real progress. Just as a boy, though he may have times of illness or silliness, is always progressing towards manhood.

You may be sure that when people sneer at progress

they have not really understood Christ's teaching about the Kingdom, and that they have not the spirit of Christ, and are really imperfect Christians. Christ is the Light of the world, and the light in every good and true thing is the light of his Kingdom; and that light grows stronger every age, as the daylight does after dawn when the sun rises higher and higher in the heavens.

This is the most important thing about the K. of H., because every time we say our prayers we pray that the Kingdom may come on earth.

And now we might sing a hymn about it, a really fine hymn. Let us have "Thy Kingdom come! on bended knee." [E.H. 504.]

[But T. must not—absolutely must not—give out that other hymn "Thy Kingdom come, O Lord"; for while we teach children to sing untrue and depressing things like that, we cannot expect them to understand about the Kingdom of Heaven, or anything else. There is hardly anything in the nineteenth-century hymn-books about the Kingdom, just as there are hardly any hymns about God the Father, and none about our duty to our neighbour.]

XII.—THY KINGDOM COME

"The everlasting right," that is what we pray for when we say, "Thy Kingdom come"—

The day of perfect righteousness,
The promised day of God.

And people have seldom understood this. It is quite clear and simple; but it goes against men's prejudices—the prejudices which we inherit—not from the K.—but from the old barbarous days when men were less civilised. There is a slang expression which illustrates this: sometimes people say, "He's gone to kingdom-come"—meaning that he has died. They think of kingdom-come as the next world, as life after death. But Christ taught us to pray that the K. may come in *this* world, "on earth, as it is in heaven"; and that it may come before death, as well as after. [*We shall come to this again when we take the Lord's Prayer.*]

XIII.—HOW WE INHERIT

But how on earth can we be inheritors of this wonderful kingdom—the only really real kingdom in the world ?

Like this. When you were born, you became an inheritor of England. England belongs to you, because you belong to England. So this Kingdom belongs to you, because you belong to it. But you may not know much about the glory of England, because you don't understand. So you may not know much about the glory of this greater Kingdom, because you don't understand—yet.

When you join a great School, you become an inheritor of that School, its spirit, its traditions, and all that its founders and great men have given it. But yet the new boy has only got a little bit of his inheritance, at first.

When you go to a University, you become an inheritor of that University. But some men matriculate, and never really *belong*, and never get the spirit of the place. They are in the University, but the University is not in *them*. Others do, and bring forth fruit, some a hundredfold.

THE KINGDOM OF HEAVEN.—IV

RECAPITULATION

For advanced pupils this may be enough here. But for most, as the subject is new, important, and not easy, the recapitulation may be made into a separate Lesson.

WELL, have we finished now about this Kingdom, about "the mystery of the Kingdom of God," as Christ calls it? [*Mk. 4¹¹.*] No, we have not! [*Recapitulate on fingers very briefly.*] We saw that, 1, it was described by our Lord in poetry, 2, it is not the Church, but, 3, the Church in its very highest and ideal sense is the earthly or human part of it; that, 4, it is a wonderful treasure to be found outside us, and yet, 5, it is a seed that grows inside us. We saw, 6, that the pure-hearted, like children, can see it; 7, that it is what all great poetry and art try to express; 8, that it is the secret of all saints, scientists, and creators of beauty like musicians.

But there is more.

XIV.—WHERE GOD RULES

In case you may be getting cross with me for saying so much about this big subject, the K. of H., I am going to begin to-day by putting the idea in a simple way. A "Kingdom" is a place where someone *rules*. The K. of H. is the place where *God* rules, where all persons, thoughts, and things are exactly what God wishes them to be. It is the rule or *sovereignty* of God. All good, true, and beautiful things might have *Deus Rex* marked on them—just as the pillar-boxes have

G.R. marked on them, to show that they belong to the K. of Great Britain.

So then, the K. of H. is "the full realisation of the sovereignty of God" [Dr. Headlam, in *The Doctrine of the Church*]. The glory that is around you—the loveliness which you can partly see—is that sovereignty; the ideal which you hope one day to reach is that sovereignty; the great future towards which we believe mankind is moving is that sovereignty. You remember the last stanza of Tennyson's *In Memoriam* :—

That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Where the sovereignty of God is fully realised, there is the Kingdom of Heaven.

In the fifteenth century a great reformer, Savonarola, lived in Florence. He preached so wonderfully that the people would do anything he told them. He told them to make Christ the King of Florence. So they said, "Christ is the King of Florence"; and they wrote it up on the Town Hall. He told them to bring all their luxuries, and pretty things, and finery, and powder-puffs to the market-place. They did. And they made a huge bonfire of "vanities," and the small boys danced round it and enjoyed themselves very much. But somehow they never really made Christ the King of Florence after all. And at last [1498] they made another, crueller, bonfire in Florence, and they burnt the noble Savonarola to death as a heretic.

XV.—MISUNDERSTOOD

Christ talked so much about the Kingdom, and people always seem to have misunderstood him. They misunderstood at the time, and have misunderstood ever since. He generally spent his time doing two things—" [1] preaching the good tidings [*which is what 'gospel' means*] of the Kingdom, and [2] healing all manner of disease" [*Mt.* 4²³]. And these are just the two things we have generally overlooked. When you read Church history you will find that Christians, on the whole, (1)

gave up healing disease, and (2) preached all manner of doctrines (and quarrelled about them) instead of preaching the good tidings of the Kingdom of Heaven. And when they said "Thy Kingdom come," they thought of Christ coming down as a king in the clouds to judge the earth terribly at the day of judgment. Even in the times just after Christ's ascension they thought this; and there are several passages in the New Testament where they speak of it. They thought that, when our Lord spoke of the Kingdom coming, he meant a sudden catastrophe when the world would be destroyed, and Christ would come down from heaven like a triumphant king upon its ruins, to judge and to condemn.

[The next paragraph may be omitted for younger children.]

Some passages got even into the Gospels, forty or fifty years after the Ascension, which showed this misunderstanding. The 13th chapter of S. Mark [*"The Little Apocalypse."* *There are differences of opinion among scholars about Mk. 13*], for instance, was probably not originally in S. Mark's Gospel, but was added some years after; it is full of this idea of the stars falling from heaven in an awful catastrophe, and Christ coming in the clouds with glory. Most of the ideas about the end of the world got in from this 13th chapter. *[This is about as far as we can go in N.T. criticism. T. can look up, if he wants more—though the children won't—Dr. Streeter's chapter in Dr. Sanday's "Studies in the Synoptic Problem," p. 426, etc. But we shall hear less of Schweitzer's theory that Christ himself was responsible for the mistake about the Second Coming. The wonder really is that the first Christians, soaked as they were in Jewish apocalyptic, did not misunderstand still more.]* Christ said quite definitely "the K. of H. is come among you." [*Lk. 11²⁰, Mt. 12²⁸: cf. Lk. 7²², Mt. 11⁵, etc.*] He taught in the Parables of the K. that it had come, and was coming more and more, spreading like leaven; and he told people in the Lord's prayer to ask for it to come still more on earth.

But even while our Lord was still on earth trying to explain it to them, people misunderstood about "King-

dom come"—only then in a different way. They thought, "Of course he must mean a splendid Jewish Kingdom, with the Romans turned out, and Jesus as a great ruler," like Julius Cæsar. So one day the mother of James and John came and asked that her two sons might sit on the right and left of his throne "in thy Kingdom"; and Christ had to put her right. [*Mt.* 20²¹.] Or again, on Palm Sunday, when the people shouted "Hosanna," what they exactly said was "Hosanna; Blessed is he that cometh in the name of the Lord; Blessed is *the kingdom that cometh, the kingdom of our father David*: Hosanna in the highest." [*Mk.* 11⁹. *This significant passage was not copied by the other evangelists.*] Even after the Resurrection the Apostles had not learnt; for we are told in the Acts [1⁶] that they said: "Lord, dost thou at this time restore the kingdom to Israel?" And Jesus rebuked them. They still thought only of a patriotic Jewish kingdom in Palestine.

But Christ always taught that he had already brought the Kingdom to man, that the Kingdom was to come more and more over the world, and that we were to pray steadily for this.

XVI.—HOW WE CAN HELP

This part of the Doctrine of the Kingdom is quite easy to understand. When we say "Thy Kingdom come," we pray for the regeneration of all human society, *i.e.* that the world may become better. That prayer has always been answered, and the world has steadily become more Christian. But it has to become far more Christian yet. If we thought there was no progress in the world, we could hardly go on praying; but there is: and we have got to help bring the world into a perfect comradeship of Charity.

1. By making Christ king in our own hearts, so that our hearts will be little kingdoms of heaven. We have to be the good seed: "the field is the world; and the good seed, these are the sons of the Kingdom" [*Mt.* 13³⁸]. "Sons of the Kingdom" is a nice title.

2. We are not to spend our lives worrying over how

we shall make money to get things, but to put the K. of God, and the justice of God, before everything else ; and he will look after us. " Seek ye first the Kingdom of God, and his righteousness [or justice], and all these things shall be added unto you " [Mt. 6³³, Lk. 12³¹]. If necessary, we are even to give up our homes " for the Kingdom of God's sake " [Lk. 18²⁹].

3. We cannot bring it by force, " not by might, nor by power, but by my spirit, saith the Lord " [Zech. 4⁶]. " My Kingdom is not of this world " has often been misunderstood [*e.g.*, by Harnack] : it is in the Greek " not *out* of this world "—" not *from* this world." And Christ went on to say to Pilate—" if my Kingdom were from this world, then would my officers fight " [Jn. 18³⁶, Gk. and R.V. marg.]. Militarism, persecution, and all despotism, in Church or State, cannot advance the Kingdom. It is to come in this world ; but by charity, not force.

4. Therefore everything that divides churches, or nations, or classes is against the Kingdom. " If a kingdom be divided against itself, that kingdom cannot stand " [Mk. 3²⁴]. Schism between churches (*e.g.*, *Even in the Twentieth Century, Christian Scientists are still deliberately cutting themselves off from all the Churches*), war, class-hatred, simply smash the Kingdom so far as they succeed. But everything that draws churches, nations, classes together helps on the coming of the Kingdom.

5. As we pray for the Kingdom, so we must work for it. Just saying we are orthodox Christians (and abusing other sorts of Christians) is not any good, unless we do God's will for helping the Kingdom. " Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the will of my Father which is in heaven " [Mt. 7²¹].

CONCLUSION

[*What follows is not for note-taking, but a little homily or peroration, to help fix the lesson.*]

There ! Now we have finished. It has taken four lessons [*or five, or six*] because Christ was always

talking about it, and his followers have generally either misunderstood it or just ignored it and said nothing. [*There is nothing about it in the Thirty-Nine Articles, and little in the theologians of any age.*] And we can never get the world right, or ourselves right, as long as we go on shutting our eyes to the chief part of our Lord's teaching.

The Kingdom of Heaven is that which lies about the feet of God, all the glory and loveliness in men's lives and their art express it, the light of it is the colour of all beauty and the glow of all heroism. Christ is the king of it, and he wants us all to have it—"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" [*Lk. 12³²*]. We are already inheritors of it, and therefore we are in it, but we have to see that it is *in us*. It was always in the world, but dimly for most men; Christ brought it in fullness, and showed it to the world. All real progress brings more of the Kingdom into the world, and we pray that it will come more and more on earth, till [*Rev. 11¹⁵*] "the kingdom of the world is become the Kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

[*Some of these Lessons may have to be long, in order that the subjects may be fully explained. In such cases it may be well to reduce other items of the class or service. Such changes are a help, because they awaken interest and prevent routine.*]

REVISION

THIS will be a good place for a Revision. Not the first.

In an average class, revisions may well come about every fifth or sixth Lesson, according to the subject-matter. The frequency and the character of revisions depend partly upon the age and education of the boys or girls, and partly on the Teacher's method. In these Lessons our imaginary class is about half-way up a public school : for younger or simpler children the style would be modified, and some of the thoughts left out, the spare time being occupied by an increase of questions to the children and a certain amount of reiteration, and of repetition by all, of points explained. For those who are older, a very slight modification of style may sometimes be needed ; the present writer, when he was a catechist, kept together children of twelve and those up to university age (and girls still older). The line of thought is not too simple for sixth form boys, or for adults, for that matter.

Thoughts do not become too simple as we grow older, if they are true. The things by which we live, and for which men will die, are simple things ; and when theology or philosophy become too complex we have a right to suspect them. But the great simple things are also profound. The fault of much religious teaching which gets into print is that it is shallow as well as simple ; and then, the better the children are, the more they will half-consciously resent the pettiness and narrowness of our teaching, and the less they will respond to anything we say. They will escape from the teacher, and the Church he has misrepresented, as soon as possible. Most children, for instance, from what they hear at home, learn soon enough to withdraw their confidence from teachers who talk about the devil as a kind of

demigod who is always lurking about us to prod us on towards a land of eternal torment, where he also ubiquitously presides ; or from teachers who quote ancient Hebrew texts as the final solution of our present-day problems in Christendom. Even in small preparatory schools, the boys know quite well that the world was not made in a week. Therefore, even if it were not wicked to tell lies to children, it would still be bad policy. If we do not give them all the truth ; if we do not stir their generous enthusiasm for goodness ; if we have ugly hymns, and services, and churches ; we must expect them to " drift away " : for they are only showing that they are nearer to the Kingdom of Heaven than we are.

But appealing to their sense of goodness does not mean that instructions ought to be turned into sermons. That is a common mistake. A Lesson should be a lesson, and should not bristle with morals or be distorted by threats and warnings. The children detect that also. A Lesson should convey truth, in the most genial, sincere, and attractive way possible. The whole atmosphere should be that of goodness, and all the implications. The children will see that also. For of such is the Kingdom of Heaven !

It is worth thinking about these things before we come to our next Lesson and begin the subject of Renunciation. Meanwhile let us devote this Thirteenth Lesson to a Revision, which will be useful here for many classes and catechisms. After this time, we will outline only the final Revision, No. 30, at the conclusion of the Covenant and before the Creed ; since it will not be necessary to print new matter for the Revisions.

I would suggest then that the Catechist make a revision, by using each of the former Lessons as one Point in the Revision. This time we will print it out in full, so as to avoid misunderstanding.

Obviously the Teacher will not have time to say much about each Point. He had therefore better make no notes, but trust to his memory to supply him with the salient idea of each of the former Lessons, now condensed to a short Point. And he may well add a few new ways of putting it. Thus :—

REVISION ON THE CHRISTIAN PRIVILEGE

I.—THE CHRISTIAN NAME

A new name, our real name, is given us for a new beginning. A Christian is a new kind of person.

II.—THE COVENANT

The new name means a new birth, the beginning of a new life. We were dedicated to God by our parents, because we were human. We have to put off the savage (the old neolithic man), and put on the new man, who is a Christian ; and also to be humane.

III.—THE TWIN DOCTRINES

The Doctrine of the Individual : God thinks us enormously important and is really interested in us. The Doctrine of the Fellowship : we have therefore to remember that other people are important, and to be interested in *them*. Baptism is the form of admission to the greatest club or fellowship in the world.

IV.—A MEMBER OF CHRIST

Baptism is not a conjuring trick, but admission into a body. The Church is the body of Christ, and we are all the members or limbs of this spiritual body : as far as they were able, our parents joined us to Christ. We have to fasten up that joining. Furthermore, we are all members one of another, and have to help one another.

V.—THE CHILD OF GOD

God is the All-Father. All are his children, and all men are brethren ; but we are *the* children in a special way, because we were adopted into the special family of his Son. So we have to live the family life, which is the best thing in the world anyhow.

VI.—AN INHERITOR

This does not mean that we shall go to Heaven when we die (though we hope we shall) ; nor merely that we joined the Church : but that the poorest little baby becomes the present possessor of the greatest treasure in the world. It is a spiritual treasure, and all the better for that. But spiritual things are wasted if we do not see that everybody is taught to understand them and enjoy them.

VII.—THE KINGDOM OF HEAVEN AND THE CHURCH

The K. of H. was the most difficult thing Christ had to teach. It was much misunderstood. It is not the same as the Church, which is only its human side, imperfect because Churchmen are imperfect. But if we think of the highest Church—consisting of all Christians both in this world and the next—and perfect in the future, when all men are good Christians, then that Church would be the Kingdom in its lower, human, sense.

VIII.—EXPRESSING THE KINGDOM

Christ said that people with simple, loving hearts like children were nearest the Kingdom. All great poets and artists try to express the K. (Wordsworth was especially a poet of the K., because he expressed the wonderful glory of things.) A (good) piece of music expresses the K.—a whole world of loveliness. Philosophers and scientists are seekers after the K. For it is truth as well as beauty. Saints live the K., and they express it best of all, because beauty of character is the highest beauty of all. This we call goodness. The K. is all God's goodness, truth, and beauty ; and this is what all good men express. This K. we inherit ; as we inherit a kingdom of knowledge when we join a University.

[*Here might be sung verses 5-9, soloist and congregation alternating, of "Brief life is here our portion," in the English Hymnal Version, No. 371.*]

IX.—THY KINGDOM COME

This K. is a treasure outside us, to be found ; a seed inside us, to be cultivated. It is present around us ; but we shall only get it altogether in heaven. What have we just sung ?

And in that Land of Beauty
All things of beauty meet.

Meanwhile we pray every day that it may come more and more on earth, and that our children may have a better time, and *their* children a better still. And this prayer is always being answered by God.

A LESSON IN LOYALTY

This Lesson will of course need some curtailment for less educated or younger people, especially in Points III and IV.

I.—PROMISES

WE now pass from the Christian Privilege to the Christian Promise. If we were christened in the C. of E., or in any of the other Anglican Churches, our godparents promised and vowed three things: a vow is a promise made to God. They promised in our name, that is on our behalf—just as you might sign for a registered letter which was addressed to somebody else in the house. They didn't make any promise for themselves: they only did so for us, because they thought that when we grew up we should be glad they had, and would take the promise on for ourselves. And this is what people do just before they are confirmed. They "ratify" their baptismal vow. After that, they are responsible for themselves.

So we start our lives, not exactly free, but bound by a promise. Does this seem hard lines, considering that we were not consulted in the matter? Well, the promise was only (as we shall see) to renounce what is wrong, to believe what is true, and to do what is right; so it couldn't do us any harm. But, when you come to think of it, all civilisation means having laws and duties; and that means being bound. We don't only start our spiritual life that way, but our natural life also; for we started our natural life as Britons, or Americans, or . . . we got great privileges by being born Britons or Americans, but we are bound by all kinds of duties also. When the Great War came, we found that we were bound

to be soldiers, and perhaps to be crippled or killed. And if you went and knocked someone down in the street, the policeman would tell you that you were bound to come along with him. Civilisation, in fact, consists of Privileges and Promises. Our citizenship in the State is really a tacit (unspoken) promise: we are accepted as citizens on the understanding that we shall be loyal and law-abiding. Only the State (the nation) does not ask you if you've promised to obey the laws. It just says, "You've got to."

II.—FREEDOM AND LOYALTY

God does not enforce laws upon us. He does not say, "You've got to." He gives you great freedom; and you can obey his laws or not almost as you like. So the Church tries to help you not to take a mean advantage of this freedom, by handing on to you a promise to do the right.

We are free to be bad or good. That is a queer thing; but we are. You would think everyone would prefer being good. But they don't: and that is a queer thing too. Now you would think also that, as God does not force us to be good, we should all feel in honour bound to be good on our own account. But some don't. And the State forces you to be loyal, as far as it can: but the Church only *asks* you to be loyal. So you would think that people would feel in honour bound to be specially loyal to the Church. But some don't: and that is a very queer thing indeed.

It is the more queer, because while we owe a very great deal to the State (to Britain or America), we owe still more to the Christian Church. We owe, in fact, everything we are and all our civilisation; we were painted savages when the Church came and taught us; even the English nation itself was made by the Church, out of a medley of quarrelsome and incompetent Anglo-Saxon tribes. All the best things about us are Christian things which we owe to the Christian Church.

So you would think that if desertion to the enemy from the State (*e.g.* from the British side) was a grievous thing, desertion to the enemy from the Church was still more grievous. Yet many people have deserted from

the Church ; and there are plenty of clever writers to-day who don't see this point, and think it is rather a smart thing to leave the Church—when it was just the Church that brought them and the rest of us out of savagery.

Yet wherever you go all over the world you find that the Christian civilisation is higher than the civilisation of the other religions ; and wherever you go, you find that the civilisation of those other religions, like Islam and the purer Hinduism, is higher than that of the black religions of hideous and cruel idolatries. It is really quite certain that religion is that which makes men what they are, and that wherever Christianity goes it makes men higher and better than they were before.

III.—DESERTION

So you would think every duffer would see that he ought to be loyal to the Church.

And especially because true Christianity never uses force. (Most Churches have done so in the past, but they were false to Christian principles when they tried to force people ; and they failed, because Christianity can't profit by force.) Everyone is free to leave the Church, if he likes. But are people right, if they leave it ?

In the nineteenth century many people did, and said they were not Christians but “ agnostics.” They were all the time much more Christian than they knew. Were they right in the reasons for which they cut themselves off from the society of Christian people ?—but of course they didn't really cut themselves off like that—they only *thought* they had left the Christian Church : they formally (outwardly) left it, but really they continued to live in the midst of the Christian civilisation which is the mother of us all. They lived pretty much like other Christians. So their leaving the Christian Church was not really very sincere. But were they right in any other way ? Well, there are few well-educated people now who would say that the reasons for which people gave up Christianity (or thought they did) fifty years ago would hold water to-day. It really seems to me that those people fifty years ago relapsed a little into

Anglo-Saxon barbarism when they gave up the fellowship idea.

And the people who leave the Christian Church now? Are their reasons right ones? You may be pretty sure that, fifty years hence, their reasons won't hold water either; and people who give up Christianity then will have a new set of reasons.

And what of their loyalty? During the War everyone cried out that the one unpardonable crime was to be unfaithful to England, to commit treason, to desert. Death is the punishment for treason. Now, either this feeling is all a mistake, and it isn't wrong to be unpatriotic and disloyal, and to desert; or else it must be just as wrong to be disloyal to Christendom—or more wrong, because we owe more to being Christians than to being English or Scots or American—just as wrong, or more wrong, to be unpatriotic to that Jerusalem which is the mother of us all and which is free [*Gal. 4²⁶*], to desert the Church of Christ.

IV.—IT IS THE FELLOWSHIP THAT MATTERS

Some people don't agree with all the Church says, some disapprove of many things that the Church does, or that some particular Church says or does. But that does not give them the right to desert. None of us agree with all the Government does, none of us agree with all the State says (in laws, constitution, etc.). But what do we do? We don't give up our birthright as Englishmen [*or whatever we are*]. We try to get things altered. And every day Parliament is altering the laws, and every day the rest of society is changing customs. And every day the Opposition is trying to turn the Government out!

We disagree about many things; but we are all loyal to our country—the great fellowship to which we all belong. So with the Church. There may be things we disagree with. These things are not the Church. The Church is a great fellowship, greater than our country. *It is the fellowship that matters.* Rules or doctrines are only the expressions of the fellowship, the things it says: they may be altered and improved as time goes on. (*Of course* they are capable of improvement: everything is). If we disagree with anything, we should

try to get it altered or improved. We must not leave the fellowship ; for that is disloyal, and brings harm both to the fellowship and to us.

V.—THE SECTS AND THE CHURCH

I have been speaking of the Christian Church of course as a whole—the Catholic Church. But it is true also of our own part of it, our own section of the Church, that we ought to stick to that also. (Just as a man ought to be loyal both to England, Ireland, Scotland, Canada, Australia, or India, as the case may be, and also to the British Empire.) It's an ill bird that fouls its own nest. We do not want to run our Church down, or leave it for other Churches, or help to start new ones to add to the confusion. We want to make it as perfect as we can, to use all its great qualities, to help increase its service to mankind. We want also to bring it nearer to other Churches ; because separation and schism are bad things ; and the closer all the sects come to the truth, the nearer they will come to God and to one another.

It is a most splendid and glorious fellowship, then, that we belong to, and that our particular Church is a part of. It is a world-wide Catholic Church that has already done unspeakable service to mankind, a Church that has produced the most lovely saints, the wisest sages, the most heroic pioneers and martyrs. It is not to this or that opinion of a day that we are bound, nor to this or that policy, or method, or custom, or practice, but to the great Christian nation, the Church of God, the fellowship of fellowships. We may often have difficulties about some point or other which the Church, or some sect of the Church, seems to teach. That does not matter very much : in these times there are certain to be difficult points, because so many new facts and ideas are being discovered. The important thing is to be loyal to the Church of our Master and Leader, just as we are loyal to him. That is what was promised for us ; that is what we were bound to, and that is what the Church means—to renounce all that is wrong, to believe only what is true, and to do as far as we can what is right.

THE DEVIL

I.—EVIL

ALL this first part of our Catechism might be put in one sentence :—" We are members of the Christian Church ; and therefore we renounce evil." Then, later on, we begin Part II with the Creed. So we might call Part I for short, " Renunciation." " Renounce " does not mean merely to give up or forsake. The word here used to be " forsake," but it was deliberately altered the last time the Catechism was revised [*in 1662*]. " Renounce " is *re-nuntiare*—to reject, to refuse allegiance to. In the Baptism Service, the form of Renunciation is explained as " not to follow, nor be led by them." You can't exactly forsake evil, but you can reject it and say " Get thee behind me, Satan." [*This will be left out if T. is using some other basis of instruction : but the rest will stand, under its own title.*]

The question, " Why does evil exist ? " has always been a great difficulty to men. It is called the Problem of Evil. It seems so silly that people should do wrong, when we know quite well that wrongdoing brings frightful misery, and that everyone would be happy if everyone did right. " Why on earth does God allow it ? " so people have always asked. The Problem doesn't matter so much for savages and for idolaters ; because they don't know very well what is evil and what is good, and they make up gods who are worse than themselves. Some Christian sects have really been idolaters. Those, for instance, who said that God made us wicked before we were born, and then punished us in everlasting hell for being wicked, did make up a god who in some ways was worse than a common

criminal ; and therefore they were really idolaters, just as the savages were. That is not the way to solve the Problem.

II.—DEMONS AND DEVILS

Another way, which seemed the simplest to many simple peoples, was to think there were lots of gods, good and bad ; and that the good gods brought good into the world, while the bad ones brought evil. This was pretty much the old pagan creed. Then people began to see that there could be only one God. But they still had the pagan ideas hanging about their minds ; and so they attributed evil to a kind of inferior and wicked god, they said that all evil must come from the devil, who is called Satan, Beelzebub, and by other names.

Now this idea of an evil god, present everywhere, and in some ways as powerful as the true God himself, is certainly unchristian and untrue. Yet you will often find people who talk about the Devil as if he were like that. Most of the popular ideas about the Devil do not come from the Bible at all, but from Milton's *Paradise Lost* ; and some even come from the old Medieval mystery-plays, which represented the Devil as a half-comic person on the stage, who was black, and had horns on his head, hoofs for feet, a barbed tail, and a pitchfork, and who in these old plays was always being knocked about and getting the worst of it. Some of our ideas have also come from the old story of Faust and Mephistopheles, which Goethe has made so familiar.

The early Christians thought the world was swarming with horrid, dangerous evil spirits ; they thought too that the old gods of Greece and Rome were really devils, or at least "demons," and they were always "exorcising" things, to drive the demons out. Mercifully, we don't feel like that now.

III.—PERSONALITY

[What we have said in Point II is of essential importance ; but what follows is only the author's opinion, and all opinions on this difficult subject tend to fluctuate a good deal in these days when we seem to be on the threshold of new discoveries. The most natural meaning of the N.T.]

records is the existence of personal spirits. We may learn more about "discarnate spiritual entities." We are certainly learning more about personality.]

But if you ask me, "Are there really any such things as evil spirits in the old sense?" I could only truthfully reply, "Perhaps there are: I am not sure." The invisible world is not so simple as some think; and there must be evil in it. There may be such things as bad spirits who are real persons. There probably are: for, after all, bad men when they die can't become suddenly good. And there may be bad spirits, real persons, much stronger than men. And it may be that there is one more powerful than the rest, and who is their leader, and who might be called Satan or the Devil. We really know very little, and our Lord really told us very little. He drove evil spirits out of people: but we do not know how far these "dæmons" or spirits were persons.

God is *more* a person than men are: a dog is less a person; a black-beetle still less a person; and a microbe—can we call it a person at all? So evil spirits may be much less persons than men, or even than dogs. They may be less persons than black-beetles; or than microbes that can only be seen under the microscope, and then look like tiny specks of jelly. They may be more like *influences*, separate centres of influence. Or they may not. We really do not know: and if we try to be entirely truthful, I think myself we shall say neither Yes or No, but just wait. And if we *don't* try to be truthful, then we are not real Christians.

But of this I am quite sure. There is no great horrible monster, everywhere present, a rival to God, and always trying to drag us along to hell. If "devil" means that, then there is no devil. There is no god but God: he is all-powerful, and his goodness surrounds us from the day we are born. I don't think he lets an omnipresent (present-everywhere) Devil, or any little devil, hover round poor little children to tempt them to evil; and therefore I should never ask children to sing—

There's a wicked spirit
Watching round you still,
And he tries to tempt you
To all harm and ill.

Which is very bad verse, and I think is untrue, though it *was* written by the wife of an archbishop! S. James says the opposite [*Ja.* 1¹⁴]: he says we are tempted by our own desire.

IV.—PERSONIFICATION

[*The "points" are always written on the blackboard, or spelt out. So they form a good way of fixing down a long word.*]

But the word "devil" is a very convenient one. So convenient that some rough people say, "Go to the devil," forgetting that it is more convenient than polite. The idea lies very deep in all our literature; it gives us one of the chief actors in that wonderful old Jewish story, which expresses a tremendous truth, at the beginning of Genesis. There a serpent (though the story never says it is the devil or Satan) tempts Eve to eat of the forbidden fruit—a beautiful snake, with glistening scales, beguiling the mother of our race with fair and pleasant words to disobey God. [*We read too many modern ideas into the story. The veneration of the serpent among the Mediterranean peoples goes back far into prehistoric times, and must be far older than the idea of Satan. The Israelites worshipped the brazen serpent of Moses, 2 K. 18⁴. There was a dual conception.*] It is a magnificent story, and we should not like to be without it. But to us it is a poem, as it was to the man who first composed it, long before the time of Christ. [*We cannot touch here on the question of redactions. Passages like this must have been originally conceived as poems—perhaps in the form of inspirational writing. Certainly as it stands Gen. 1–2³ is a poem, cast in definite poetic form with refrains.*] It is a poem to tell us that evil is disobedience to the good will of God, his good and eternal will. This is an important truth. But it does not explain the *Problem of Evil*. It was enough to teach the Jews by a story, or picture in their minds, that *the world would be a Paradise if it were not for sin*, and that sin is disobedience to God's good will, or as St. John said, "sin is lawlessness," a kind of treason.

In the book of Job [1 & 2] Satan is represented quite differently from the popular idea: there he is a being

who ministers the divine justice, an advocate who tests people ; and though he overdoes his task, he is not bad, i.e. essentially evil [*unless all lawyers are essentially evil !*], but takes his place among the "sons of God" [2¹].

We are used to "personifying" evil—that is to treating all the evil in the world as if it were a person, and calling it the devil ; just as we often treat all the British lands and people in the world as if they were a person, and call them Britannia ; or as we treat all the living force in the world, and call it Nature, as if Nature were a person with a mind—a charming lady in beautiful draperies with nicely waved hair—who herself joins a chap's bone together when he breaks his leg. Or, as we make pictures of Hope or Faith, looking like handsome ladies. We are so used to personifying things in this way that we often speak of the devil when we really mean evil or the power of evil. And this is quite right. When our Lord said "I beheld Satan fallen as lightning from heaven" [Lk. 10¹⁸] he seems to have meant it in this sense, a "metaphorical" or poetic sense ; he did not surely mean he had been watching somebody tumbling out of the sky, like a crashed aeroplane. And also when he had healed the woman who had had an infirmity for eighteen years, and he described her as "a daughter of Abraham, whom Satan had bound, lo, eighteen years" [Lk. 13¹⁶], I don't suppose he meant literally that the Devil had tied her up. He meant that sickness is not a good thing, as some people imagine, but is an evil thing, and comes from the devil—there, you see, I have dropped into it myself. [*People who wrote commentaries on the Bible have been a terribly dull lot ; and if they had a glimmer of poetry or a sense of humour, they left it behind when they got to work on their texts. The result is frequent misunderstandings and a distorted picture.*] We can't do without the word, though we don't mean "devil" generally in the sense of a person ; but as this terrible Evil Thing, which is so vast, and horrible, and strong, that we often have to personify it. Even in the account which the disciples wrote of our Lord's temptation, I think they must have been personifying, as one so naturally does, the Evil Thing that tempted him. It could not anyhow have been a visible evil person ;

because then the temptation would not have been a temptation at all to such a one as Christ. Would it? Think. . . . And if it had been an evil person disguised as a nice person, I think we should have been told.

V.—WHY IT IS DIFFICULT

I hope you don't think I am troublesome for not being more simple. There was once a learned bishop who had been a lecturer in a university, but one day had to question some school-children; and he said—"Now, my good children, tell me, do you think the devil is a personality, or an impersonal influence, or a metaphysical abstraction?" And one little boy put up his hand. "Yes?" said the bishop. And the little boy said, "Please, sir, 'e's a Snyke." That was quite simple. But personality and the problem of evil are two of the least simple things in the world; and simple explanations—like that small boy's—are pretty sure to be wrong.

We really know very little about "personality," as it is called—what being a person really is. And we know very little about how sometimes there may be a second person inside us. But we do know for certain that this sometimes happens. We know that people can go into a trance, and become unconscious, and be controlled by some other will which is not their own normal (usual) will. We can't try to explain now all these curious things. Learned people are investigating them very carefully. We know very little, but we do know that the soul of man is a much deeper and more mysterious thing than people used to think. And perhaps, too, we shall find out much more about the unseen people and powers in the next world.

Therefore it would be silly to be cocksure. The wisest thing is to say what Shakespeare makes Hamlet say to Horatio—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

We do know that we are not always surrounded by horrible beings. That is the terror and anguish of poor barbarous races. We do know that the world is good; and that God's love is about us. But there is evil too

in the world, and in the other world nearest to us there may be other personalities too who are the centres of evil energy. We may speak of Satan, as Christ did, as the personification of the principle of evil. [*It may also be that the "devil" has more analogy with crowd psychology: a crowd has a collective spirit which is not that of the individuals composing it. We see something like it in "the spirit of the hive," which is apparently a kind of collective mind causing the bees to combine for certain actions, as, e.g. suddenly to kill the drones. But we must not get out of our depth.*] It may be that much more than this is true: it may be that Christ meant by the devil, not only a mighty power of evil opposed to the kingdom of God, but a mighty person also. But if he did, if he meant us to think that "Beelzebub" is a real person, when he argued with the Pharisees who accused him of being helped by Beelzebub, he certainly added that "a stronger than he shall come upon him" [*Lk. 11²²*]. God is the supreme ruler. The mind and will which is the heart of the world is God, and is good.

THE PROBLEM OF EVIL

This is another Lesson that many teachers will prefer to divide in two.

I.—HOW THE PROBLEM CAME

WE said last time that men had always been asking themselves "Why does evil exist?" ever since they began to distinguish between good and bad. This is called the Problem of Evil.

It seemed easy at first to say, "The reason is that there are all sorts of gods: the nice gods bring good things, the nasty gods (only they didn't *dare* call them nasty—they were much too afraid of their vengeance)—the other gods bring bad things." There are still many temples in India dedicated to the god, or rather the goddess, of small-pox; and I have seen them full of offerings brought by the people to keep this terrible goddess in a good temper—to propitiate her. We have never quite shaken off the idea that even the true and good God needs such propitiation.

Then the great Hebrew Prophets, about eight centuries before Christ, found out that there is only one God. And that is why the writings of these Prophets have been, and always will be, among the greatest and most inspired writings in the world, second only to the New Testament. After them, the great philosophers of Greece, like Plato, began to see that there is only one God; and civilised peoples have now grown out of the old fairy-tale ideas of hundreds or thousands of gods, all doing different things.

But then there arose this new problem, the Problem of Evil. If there is only one God, and he is good, how can

you account for all the evil that there is? Who made that? We said last time that men have often tried to explain it by keeping *one* of the old imaginary gods, and calling him the devil. They had given up idolatry and belief in many gods (which is called polytheism), but they still believed in two gods. The ancient Persians definitely said that the world was ruled by two gods, one good and one bad. Christians know that they can't believe that, but all the same, many Christians have thought of the devil as a very powerful evil god, sometimes almost as powerful as the Almighty, and generally getting the best of it.

Well, that is not true. And we cannot account for all the sin and misery in the world that way. How, then, can we account for it? In one way it is a difficult question, and you will find many people who say that it cannot be answered. But if it is true (1) that there is one true God, and (2) that man has free will, then the answer is really simple. [*All this is not at all over children's heads. The problem is one that they worry about very early, and their interest will be with T. when he explains it. They will understand, if he refrains from technical words, or at least if, when he uses such a word, he gives it a clear explanation. It is the unreal things that are over their heads.*]

II.—FREE WILL

We can account for evil if man has free will, that is to say, if we have any power of choosing between good and bad. You may say, "Why, of course we have. I know when I do wrong that I *choose*, and that I needn't do it unless I like." Well, I shouldn't be truthful if I didn't say that it is not so simple as that. Some people think that we don't *really* choose. They think a man does evil because he was born a rotter and has rotten influences all round him, and so doesn't really choose at all.

Now if this is true I don't think there is any explanation of the Problem of Evil at all. Because if there is a God, and if he doesn't let you choose, then it is *he* that chooses, and then he is responsible for the evil. And how a good God can be the author of all the horrible wickedness in the world is indeed a question to which

there is no answer. I will tell you of a lady I once saw in Russia. She had devoted her life to the poor in Moscow, and always lived and worked among them, and served them, though she was the sister of the Empress. But they killed her; they tore off her clothes and put her alive down a well, and then they threw bombs down the well. Horrors like this we must face, because they happen. If there are no devils in the unseen world there are devils in this one—with human bodies. Now I cannot believe that God did that ghastly act. But if those murderers had no free will, then it *was* God who did it; or else a devil stronger than God, and then there would be no true God.

So I believe in free will. But it is true that men are not so free as they seem. "Father, forgive them, for they know not what they do," was what our Lord said about his murderers. They did not know: their ignorance prevented their being as free as they seemed. And so, no doubt, with the murderers in Russia: they were not so free as they seemed. Their ignorance had taken away some of their freedom, their bad upbringing, bad examples: the madness of excited crowds makes men like wild beasts—and so do other things. All this people call "environment." And then they very likely inherited depraved and bestial natures from drunken and bestial parents. We call this "heredity." [*With a fairly well educated class, these two words might be dictated, and taken down in the notes. The children will rather enjoy trotting them out again in their analyses.*] These two things do *limit* our free will.

But, all the same, we *have* got some freedom, though it is limited. What would a school be like, if whenever anything wrong was done, the masters could only say, "Poor feller, it wasn't his fault. He couldn't help it. He had no choice in the matter. It was all those two devils, Heredity and Environment, that did it!" Well, there would be no such thing as morality. Indeed there would not only be no God, but no goodness either. Some clever people have got rid of the devil, only to bring back two devils worse than the first.

III.—MACHINES CANNOT BE MORAL

Well then, there is freedom. And if there is, we can account for the existence of evil. I will put it like this, and then explain it after : If there were no evil among men, there would be no goodness.

Why ? That is quite easy to explain. Some of you have guessed already. Will anyone tell me the answer ? [*In a small class, where the relations are more intimate, a fairly near answer should come. In a church, it may with less confident children be prevented by shyness.*] No one ? Well, like this, you couldn't be good unless you had the good before you, and the bad, and were able to . . . Yes, to choose. God could prevent evil by *forcing* everyone to do right. But would it be *goodness* then to do right ? There would be no virtue in it, because people would only do it as they were obliged. They would be machines. You can force a motor-car to go (sooner or later) ; but you don't say that it goes out of the kindness of its heart, because it is such a nice good motor-car. Now God does not want us to be machines ; because, if we were, we should not be either good or bad. Therefore we could not be good : everything we did that seemed good would only be because we couldn't help it.

For instance. I expect most of you find it rather hard to get up when you are called. Now, getting up when you are called is a virtue, it is a form of goodness. Suppose I sent round a platoon of soldiers to prod you with bayonets and then drag you out of bed. You would get up ! But it would not be any *virtue* on your part. . . . Though it might be good practice and a useful discipline !

Or if I gave two sixpences to a greedy boy, and said, " Perhaps you will give one of them to your little brother ? " If he said, " All right, I jolly well will," that would be virtue : he would have become less greedy. But if he said, " O no, I can't," and I boxed his ears and snatched one of the sixpences back while his ears were being boxed—what then ? Would he have done a generous act ? Would he have been virtuous ? No, I

should have forced him ; I should have made him a machine—just as selfish as before, perhaps more selfish, and rather angry and unpleasant. It *might* be a lesson to him, and show him that I hated selfishness (or it might not), but anyhow the action I forced him to would not be a virtuous action : it would not be moral.

Now God always says to us, “ I hope you will give one of them to your little brother ”—or whatever we ought to do. He never boxes our ears. People often think that he is always boxing our ears—that is to say, sending us afflictions. But they are wrong. Next time we shall see why. Meanwhile you may take it from me that God does not send us afflictions to punish us, or to exact vengeance. Our Lord was perfectly right (as he always was) when he said that the tower of Siloam did not fall down because the people who happened to be standing under it, when it fell, were particularly bad people [*Lk.* 13⁴]. He was perfectly right. The tower fell down because it was badly built. Indeed, he was proclaiming a great truth, which many Christian people have not learnt even yet, when he said that God makes the sun to rise upon the evil men and the good men alike—just the same, whether they are just or unjust [*Mt.* 5⁴⁵]. He is right ; and other people are wrong when they say that God is always punishing us for our sins, every time pain, or sorrow, or disease comes to us.

IV.—HOW TO MAKE GOODNESS

God does not box our ears and force us to be good. Why ? Because, if we were forced we should not really be good at all. And God’s chief object in the world is *to increase goodness*. Of course it is. Now there is only one way to increase goodness : and that is to make goodness possible, to show us a good example, but to leave us free. So God is content to say, “ I hope you will be good.” Yes, he does say, in everything that happens, “ Please, be good.” [He stands at the door and knocks, as the John of the Apocalypse—*Rev.* 3²⁰—and as S. Paul said, “ As though God were entreating . . .”—*2 Cor.* 5²⁰].

But if he says this, then it must be open to us to be

bad, if we choose to be bad. Because, if not, there would be no real goodness—only the correctness of a machine. That is why there is evil in the world. If there were no real possibility of evil, there would be no goodness.

There were once two merchants. To avoid personalities, we will call them Sir S. Lucifer, K.V.O., M.P., and Mr. Paul Christopher. They went for a holiday to Brighton together to play golf; each left his business in the hands of his head clerk.

Now Sir S. Lucifer was a hard man. He did not trust his clerk, or anyone else—not he! So when he went away he locked up all his safes and put the keys in his pocket. He gave his head clerk just enough power to carry on, and no more. He arranged everything so cunningly that the clerk simply could not cheat him of a penny. He didn't know whether he could trust his clerk, because he had never tried.

Mr. Christopher was a different type of man. He knew he could trust his clerk; and he said to him: "Here are all the keys, and here are all the papers and books. I'm off for a holiday. Good-bye, my dear chap. What should I do without you?" And the clerk said, "Good-bye, Mr. Christopher, I hope you will have a pleasant holiday, and get your handicap down to eighteen."

When the two merchants came back, what did they find? Why, they found that both their businesses were in perfect order. Neither clerk had cheated. Lucifer's hadn't, because he couldn't: and Christopher's hadn't because he *wouldn't*.

Which was the better clerk? Well, Lucifer's poor clerk hadn't had a chance of being virtuous. He may have been a scoundrel, he may have been an honest man. We don't know; and Lucifer didn't know. But he certainly had no chance of *practising* virtue.

Now the world is just the place for practising virtue. That is what God made it for—to make souls, and to give them a chance of training into goodness. "The world is the place for the making and training of souls." [Dr. Inge.]

And which do you think was the better master?

Yes, Mr. Christopher no doubt had sometimes had advantage taken of him. He hadn't made so much money as Sir S. Lucifer, and I believe he never got into Parliament. But he was spreading goodness all his life, and his people loved him.

And which of those two masters do you think God is more like? Yes. That is why there is evil in the world. Because if there was no evil, there would be no goodness. That is the simple answer to the Problem of Evil.

THE PROBLEM OF PAIN.—I

I.—DOES GOD MAKE PAIN ?

I HOPE, after last time, that you will be able to give a sensible answer when people argue about the Problem of Evil—how God can be good when there is so much evil in the world. Can anybody tell me in one sentence? Don't bother about grammar. Just tell me. . . . But I don't think we ought to leave the P. of E. without facing up squarely to another problem, which is closely connected with it—the Problem of Pain. This includes Sorrow, because sorrow is pain in the mind. [*Physical pain is also in the brain from the physiological point of view; but we won't bother about that.*]

Now this is very important. 1. Because many people, when they hear of some terrible disaster, are so horrified that they say, "How can there be a God if he allows such things to happen?" I was riding on an omnibus when I heard the news of the sinking of the "Titanic": a bricklayer told me of it, and he said (seeing I was a parson), "Do you think there's a God who does things like that?" When we were in all the horrors of the Great War some people said they couldn't believe in God, because a proper God wouldn't allow it. But many, more clever people, were converted to God by the War; because they said that war is caused by the wickedness of man, and comes about because men won't do what God wants them to do. That, you see, comes back to the P. of E., because if we can explain why men do evil, then war is man's fault and not God's.

2. It is important because many religious people think that God is the author of Pain. They think all diseases

and disasters come from him. They think that God torments us in order to make us good. Like a school-master who was always going about twisting the boys' ears to improve their characters. Only much worse. Many Christians believe that. If they were heathens, one could understand it, but it is queer that it has been the most common idea among Christians too. The natives of the Andaman Islands, before our officers and missionaries came in 1855, were like that. Sir William Hunter said, "Their sole conception of a god was an evil spirit who spread disease." [*Short Hist. of Indian People*, 23rd ed., p. 42.] The natives of Nyasaland, when any dear friend or child dies, say, "God is fierce": and they don't offer him any prayers or sacrifices [*World Missionary Conf.*, I. 25]. Neither should I if I believed in a god like that.

But some Christians still have these savage ideas about God at the back of their hearts. Some even think that God will punish children for sins that their fathers have committed. Now, what would you think of a king who did that? You would say . . . Yes, you would say he was cruel and unjust. And some Christians think that when a dear child dies, God has done it because the parent loved the child too much, and because God wants the parent to love *Him* more. Well, what would you think of a man who could act like that? You would rather not know him. And I would rather not know a god who acted like that. A god who could do things that no decent man could do would not be God at all: he would be the devil.

You never find ideas like that about God in the teaching of Christ. They are not Christian ideas at all. They have really come down to us from pre-Christian times. They are relics of barbarism.

II.—CHRIST AND DISEASE

What did Christ, for instance, teach about disease? That God sent it, that it was "God's will" when people get ill? Not at all. You remember we said that he spoke of a sick woman as one "whom Satan had bound" [*Lk.* 13¹⁶]. He spent his whole life fighting

disease—he fought it as hard as he did sin ; he went about everywhere driving out disease and healing people.

So we can clear off that part of the P. of P., and it is the larger part, because most pain comes from disease. It is not God's will : that our Lord showed us quite clearly. Who, then, makes disease, if it is not God ? It is man. Take quite a single instance. If everyone slept with their windows open, and if no one ever spat in public places, the worst disease we have in England—consumption—would disappear. Of course it is not all as simple as that : but it is true that ultimately—in the long run—disease is due to the sins, negligences and ignorances of man. If you could stop all drunkenness, unchastity [*T. must never use the word "impurity" in this wrong and misleading sense. They will soon know what he means if he uses language properly*] and gluttony, there would not be much disease left. For it is true that children do suffer from the sins of their parents, as well as from their own ; though it is *not* true that God does this or wills it. If you could instruct people and make them sensible there would be still less disease. In these ways we shall in time destroy all disease ; and this is God's will, which we pray may be done on earth as it is in heaven.

III.—SIN AND PAIN

But how about other kinds of pain ? Does not God cause them ? Well, let us consider them as far as we can. There are two more kinds due to sin and, therefore, their problem is answered by our answer to the P. of E. 1. Remorse and Satiety. *Remorse* means all the sorrow we feel from having done wrong and being disgusted with ourselves. *Satiety* means being "fed up"—that misery which comes to people who are always seeking pleasure. They eat and drink and amuse themselves till they become permanently miserable, and make the people about them miserable.

2. An enormous amount of pain comes from *Oppression* and Injustice. All forms of cruelty, bullying, and persecution ; all ill-treatment of the weak and poor ; all revenge of the poor upon the rich. And not this only, but all the awful torment and slaughter of war are due to

sin also. All the pitiful crying of millions of victims is due to man's stupid wickedness. It is not due to God. It is explained by the answer to the P. of E. God hates it.

Now, of course, the Problem of Pain is not so simple as all this. We could go on talking about it for a year. But I think we are seeing the right way in which we can, at all events in part, explain it. Next time we will try and go on a little further.

THE PROBLEM OF PAIN.—II

RECAPITULATION.—Diseases and disasters do not come from God. God does not make pain. God does not torment us. Christ showed us what God is, and he went about healing diseases and making people happy. Much of the pain in the world is caused by man's own stupidity and sin.

IV.—ACCIDENTS

Other kinds of pain, not so great, but very startling, are due to *Accidents* (and catastrophes). These are due really to the laws of nature. For instance: a ship has a collision at sea, and all hands are lost. This is due (in the first instance) to Newton's First Law of Motion, which causes a ship to go on moving when we want it to stop. Or a river overflows its banks and drowns thousands of people, as happens sometimes in China. This is due to Newton's Law of Universal Gravitation.

Now, if the first of these two laws did not exist, the earth would not move round the sun, and we should not be alive at all. If the second of these laws stopped—well, what would happen? I suppose we should all tumble off the earth into the sky, and float about in the freezing void of space, to begin with; and certainly there would be no earth or sun or anything but a most horrible and incredible chaos.

So, then, dreadful as accidents are, they are due to our coming up against laws which are absolutely necessary to our very existence, and to the existence of anything. So far as we can see, accidents and catastrophes could only be stopped by stopping the laws of the

universe. But if the laws of the universe were stopped, *everything* would become a universal and most ghastly "accident." So we mustn't blame God for the accidents.

If we stopped all the machinery in England [*or wherever we are*] we know that thousands of accidents caused by our machinery would never happen. But we say, "No, terrible as these accidents are, it is better for the welfare of mankind that our machinery should go on." I suppose that is what God says: only *his* machinery is absolutely necessary to all happiness and all existence, and the accidents are few. And many of them are brought about by man.

V.—BIOLOGICAL PAIN

Another kind of Pain is necessary because of another set of laws, biological laws—laws, that is, which deal with animal and plant *life*. So I have called it by this name to avoid a lot of other names [*such as "prophylactic"—preventing disease*]. Before the scientific principle of Evolution was worked out by Darwin and others, a great deal of the suffering of men and other animals seemed to be impossible to explain. *Some* of it could be explained. For instance: Why does it hurt you so to burn your finger? Because, if it didn't, you might start poking the fire with your finger. And, after a while, you would have no finger left. That is to say: your body is like a citadel, a fortress. God does not make pain, but he has given you exquisitely sensitive nerve fibrils; and when there is a danger to the fortress these nerves of yours are like telephones: they ring you up—and no mistake.

People used to say, about other pains and so-called cruelties in Nature, that it was a mystery, which they could not explain, but they were quite sure there was a reason, and God was good. They were perfectly right. Much of the explanation is discovered now, in this doctrine of Evolution. Of course I haven't time to explain it. But those of you who have done any science know that the animal world has gone on improving from a kind of jelly-fish condition until we get splendid

and marvellous animals like men, dogs, horses, cats, elephants, and birds. This improvement, or evolution, would not have gone very far unless the higher animals had been always fearing pain, as well as seeking pleasure. The wonderful animal-world, then, which includes ourselves, would not have been made without pain : and it would not go on now unless we could feel pain, and so try to avoid it, because it is a kind of warning bell against worse things, against disease or destruction.

VI.—DEATH AND BEREAVEMENT

Death is the last form of pain we need consider now. And we have only time for the chief points.

a. The making of life we have spoken of—through evolution—would not have been possible without death. The higher animals would never have come into existence. The world would long ago have been a mass of immortal jelly-fish (or animals much lower) if generation after generation had not died and been replaced by something a little more fit, a little better.

b. We do not know about other animals, but we do know that for us men death is not a misfortune, but a passage to something far better. I do not think that anyone who has passed over to the next world regrets his death, or wants to come back again.

c. Bereavement—when a dear friend dies—is the greatest pain in the world. But it is necessary—inevitable—to a certain extent. The worst kinds of bereavement are due to people dying before they are old : if we were free from sin and ignorance this would never happen. It is not the will of God that people should die young, and we are already carrying out God's will by increasing health and lengthening people's lives. We must die, for our own good (*b, above*), and for the good of the world (*a*). We have loving and sensitive hearts, and therefore we feel the agony of bereavement. But we would not change this, if we could.

I hold it true whate'er befall,
 I feel it when I sorrow most ;
 'Tis better to have loved and lost
 Than never to have loved at all.

[*In a school where natural science is taught, all the above can be explained less crudely and with exact detail. Indeed a science-master could be asked to give a preliminary Lesson the week before. But, however crudely, the main points must be set before young people. They begin to worry over this Problem very young indeed. And they have no data to reason upon. And often their young minds have been further obscured by demonolatrous parsons or Sunday School teachers.*]

VII.—“THY WILL BE DONE.”

What then is the answer to the Problem, “Why does God allow pain?” Just simply this—“Because he cannot help it.” Don’t be surprised. *Of course* he can’t help it: else, being love itself, and more tender than any mother, he would prevent it.

But of course, again, he could have prevented pain by making another kind of world. *But that would have been an inferior kind of world.* And God can’t do anything inferior. He just can’t.

That is why Christ tells us to pray “Thy will be done on earth.” That prayer says: Here is God *wanting* to make everything on earth just “as it is in heaven”; but he can’t, unless we help him. His will—what he wants—is not done. We have to help destroy all pain and sorrow, and sin and misery, by being “fellow-workers together with God” [I Cor. 3⁹, 2 Cor. 6¹]. He made the world, and us, so that we could help him, could be his lieutenants and assistants. It would have been a worse world if he had not, a world—a hell—without goodness, and a chaos without progress.

THE WORKS OF THE DEVIL

I.—EVIL AND SIN

IF I said to you, "Which is the stronger word—renounce, or forsake?" I think you could—yes, tell me. . . . Of course "renounce" is stronger. To forsake is just to give up or leave something you've got. To renounce is to repudiate, to drive away, something you don't want to have. "Forsake" has more the idea of running away; "renounce" has more the idea of fighting. And the Christian has to renounce all evil. We have been trying in a short kind of way to get an idea of what evil is, and why it is.

Now what is Sin? It is not the same as evil, although all sin is evil; just as blueness is not the same as colour, although all blueness is colour. Sin is consciously disobeying the will of God. It must be conscious; because if you did a wrong thing not knowing it was evil, it would not be a sin, even though it did a frightful lot of harm. But when we know that we ought to say, "Thy will be done on earth," and then prevent its being done—that is sin. We may prevent God's will in our own hearts, or in other people's hearts (by teaching them evil), and when we are older and become citizens with votes, and workers with power over others, we can help to prevent God's will being done in the great world. [*T. will find examples ready to hand.*] All that is sin.

But it is not a good thing to be always thinking about sin. Preachers and hymns have harped upon it so much, that many think it is not real at all, but just some queer thing that people talk about in church. And some teachers think that boys and girls need specially to be

always “jawed” about sin. Well, I shan’t be like that, and shall I tell you why? It is because Christ was not like that. The Old Testament is full of teaching about sin, because in those old times there was no better way, and it had to be done that way. There was no Saviour and no perfect pattern of goodness. But if you take up the Gospels and read them anywhere, you will find what many scholars have noticed—that Christ says little about sin.

Our Catechism is very evangelical in that. What is “evangelical”? . . . like the Gospel. It does not talk about sin. It does not even say we must forsake sin. But it says a much finer thing—that we must renounce evil. We Christians are out against every kind of evil. And, of course, if we are, we shall forsake sin—but that will be only a part, only the beginning, of our great Christian warfare against evil—against all wrong, all cruelty, all pride, all selfish beastliness. If you were sitting in a close, stuffy room, and you suddenly saw a band of robbers coming across the snow to attack the house, you wouldn’t say, “Ah me, I must forsake this stuffy room.” *You would go for the robbers!* and then you would find yourself in the fresh air!

II.—THREE KINDS OF EVIL

Evil is divided by our Catechism into three kinds—the works of the devil, the pomps of the world, and the sinful lusts. Everybody knows that sentence by heart: it is very deep down in the mind of most English people, and has had an enormous effect upon our national character and upon our history. I do not mean that our people have always avoided those three kinds of evil; but I do mean that when England has given way to them she has *known* she was doing wrong. People have known that they *ought* to renounce those things. When our forefathers did evil, good men arose time after time to rebuke England, and people listened and began to improve. And so England did avoid ghastly and horrible revolutions, by changing before it was too late, and making the life of the people less unjust and merciless than it had been. [*In schools it may be possible*

to illustrate from the modern history lessons : that is, if T. agrees with the point]. I think our people have got more notion of what evil is, because they know that there are three kinds. " Evil " sounds so vague and misty. " Renounce evil " doesn't explain itself enough. But if you say, " There are three kinds of evil—devilish things, pompous and vain things, bad fleshly lusts "—then they understand. There you are : " That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

III.—ONE CENTRE OF EVIL

So the Catechism does not attribute all evil to the devil, which, as we said before, would not be a true explanation of evil. It says that some evil comes from the world, some from the flesh, and some from the devil. Now the world is not a person, and the flesh is not a person, and the devil in this sense is not a person either. [*T. of course will only say exactly what he really believes to be true : and will leave this out if he thinks it is wrong.*] But, as we said before, this is a difficult subject. It may be that there are many bad persons in the next world, and that the devil is the strongest of them. It may be that there is an Evil Thing, and that this Evil Thing is to some extent a person, just as a great lazy, cruel crocodile in a tank is in a sort of way a person. Or it may be that this Evil Thing is a spiritual atmosphere—like a fog—and not a person at all. Anyhow I don't think that many wise people now think that the devil can mean a person like a supernatural emperor, still less like a god.

I think we shall get a clearer idea of our point—the works of the devil—if we put that difficult question on one side, and say that for our purpose we will treat the devil not as a person but as a personification, just as Britannia is a personification and not a person. [*This point is a really necessary recapitulation of Lesson 15.*]

IV.—DEVILISH THINGS

Well, then, it is now quite simple. By " the works of the devil " we mean a particular kind of evil—evil

that is not just worldly, not just fleshly, but is . . . yes, devilish.

Now I don't think there is anyone here who doesn't know perfectly well what devilish things are. If you saw a small boy torturing a cat, ten to one the words that came out from you without your thinking would be, "Leave off, you little devil!" I remember at school a monitor who was a loathsome bully; and a small boy said to him one day: "Jones (I won't give you his real name, though I remember it), Jones, you are a devil!" That small boy got another tanning, of course; but I fancy he thought it worth while. Or again, if you saw a boy deliberately teaching wickedness to another boy, you would feel there was something devilish about that.

This is very much the idea we get of the devil and all his works in the New Testament. In fact we have got our idea of devilishness from there, and from the "snaky" personification, too. The devil was a murderer, with no truth in him, a liar and the father of lies. [*Jn. 8⁴⁴.*] The children of the devil are those who won't do righteousness or justice, and who won't love other people. [*There was also an idea that Satan fell through pride, which is referred to in Ti. 3⁶; but this would only confuse our pupils' minds by mixing up this Lesson with the pomps of the next. We must not make the mistake of just stringing together those Bible texts in which the word "devil" occurs; for this is unscientific, and therefore untrue. No responsible person would do it if he were writing for intelligent adults. Nor would the adults think much of him if he laid stress on the doubtful books 2 Peter and Jude (2⁴ and 6). We have in former Lessons referred to the other main texts. That about the roaring lion (1 Peter 5⁸) T. had better ignore, unless he has time for a special point about the Meaning and Use of Metaphor. The same is true of Eph. 6¹¹, where "the wiles of the devil" are a metaphor for the assault of evil in all its forms. Nor does the writer think that this is a good place for a homily about the whole armour of God (in the same text). It is very easy to spoil the stirring poetry of that passage, by pulling it to bits—a common trick with preachers. For children especially it thus becomes a series of abstract ideas—truth, righteousness, salvation—which*

they don't understand : and to explain it all, means a homily of some length.]

So then the devilish works, the diabolical kinds of evil, are the cruel and heartless things, which are the worst form of wrongdoing. To hurt other people's bodies by cruel acts, to wound their feelings by cruel words ; still more to hurt their souls by making them wicked ; and to lie, which is to hurt their minds, and your own mind—all this is of the devil. Lying is not less diabolical than cruelty, because it kills the noblest thing about us—our honour ; it prevents people trusting one another, and so degrades a whole company (school) to the level of savages. It spreads corruption in that spirit of truth, which is the soul of the world. It destroys fellowship, for you can't be real friends with anyone unless there is truth between you. [*The writer does not think that good will be done here by exhortations to resist evil. The impression on the children should be deeper if it is left as a sheer statement of fact, with no attempt to preach about it.*]

THIS WICKED WORLD.—I

I.—THE GOOD WORLD

A CHRISTIAN has to kick out evil in its three forms —to renounce the world, the flesh and the devil. But this is a short way of putting it. "Devil," we found, needed a lot of explanation. And now "world" needs some too.

What does the "world" mean here? It does not mean the fields, and rivers, and snug villages, the hills and valleys, the friendly trees and bright flowers, which you see when you travel; or all the countries and sea which are shown on the map, and look so small there, though they really are enormous. In the old poem about creation (in Genesis), there is a kind of refrain or chorus at the end of each verse—"God saw that it was good." And I think that, if we are the least bit like God, we shall see that it is good too.

Nor does the "world" mean the people who are in the world. There are over 1,613,000,000, of whom about a quarter belong to the British Commonwealth. We haven't got to renounce them. On the contrary, we have got to love them. In fact they are part of the people whom Christ loved so much that he died for them. God loves that world; and God loves nothing that is not good. "God so loved the world, that he gave his only begotten Son" [*Jn.* 3¹⁶]. That is the inscription on the big reredos in St. Paul's Cathedral, in Latin "*Sic Deus dilexit mundum*" [*If they are learning Latin*]. The world in this case is precisely what we have got to try and love—as God does.

II.—THE WICKED WORLD

How funny then that there is another sense in which the world is so evil that we have to renounce it! And

yet, of course, we all know that it is true. How kind the world is to little children ; how good it is ! And yet there have always been thousands of little children half-starved, uncared for ; and thousands die every year because of the careless, selfish cruelty of the world. How wicked the world is ! And so we might go on. The world is kind to misfortune and poverty—at least the neighbours are—and people will give large collections of money when they are touched. Yet how hard and cruel the world has been to the poor ! In the Great War, how brave and cheerful the men were, what fearful sacrifices they made. That is one side—the good world. On the other side, what a hideous thing that millions of men should be tearing one another's flesh, hating, torturing, slaughtering one another—how mad, how wicked ! And all this is because of evil. Man is a good creature, but he gives way to evil ; and is the slave of evil as well as the servant of God. And the world is made up of men ; on one side it is a good world, on the other side it is a wicked world. Now the whole idea of Christianity is to increase the good side, and so to have less and less room for the evil. Just as you can drive foul gas out of a mine by pumping in good air.

S. John put this in a nutshell when he said : “ We know that we are of God, and the whole world lieth in wickedness ” [“ *in the evil one,*” 1 *Jn.* 5¹⁹]. The world means the people in the world. It is good ; but it lies in evil. Like a pretty garden, lost in a choking, yellow fog. In some parts of England the smoke and fumes kill the grass, and turn the plants black and slimy. The sun is shut out, and all the beautiful flowers which God loves to make are surrounded by the poison and killed. Man in his hurry to get rich has destroyed some of the fairest spots on God's earth ; and that is a parable of the world of men, whom God loves to make, lying lost in the stupid, poisonous fog of evil. And the whole business of Christianity is to let in the good air of God, and to drive away the fog of evil.

It is not then the world that Christians renounce, but the evil side of the world—“ this wicked world.”

III.—AN ILLUSTRATION

Ruskin gives in *The Two Paths* [III. 91] a vivid picture of these two worlds—the good world, improved by man ; the bad world, spoilt by man :—

Pisa in the 15th century : “ On each side of a bright river he saw rise a line of brighter palaces, arched and pillared . . . troops of knights, noble in face and form, dazzling in crest and shield ; horse and man a labyrinth of quaint colour and gleaming light—the purple, and silver, and scarlet fringes flowing over the strong limbs. . . . Opening on each side from the river were gardens, courts, and cloisters ; long successions of white pillars among wreaths of vine ; leaping of fountains through buds of pomegranate and orange : and . . . groups of the fairest women Italy ever saw—fairest, because purest and thoughtfulest ; trained in all high knowledge, as in all courteous art—in dance, and song, and sweet wit, in lofty learning, and loftier courage, in loftiest love. . . . Above all this scenery of perfect human life, rose dome and bell-tower, burning with white alabaster and gold. . . .”

Of course there was a bad side to all this, for instance, as Ruskin says [92], “ the pride of the so-called superior classes ” : but it gives us a picture of what the good world might be. Now hear his description of a spoilt bit of the world, Bradford in 1859 :—

“ An old English cottage . . . one can imagine the family as they used to sit in old summer times, the ripple of the river heard faintly through the sweet-briar hedge, and the sheep on the far-off wolds shining in the evening sunlight.” Now : for “ many a year it had been left in unregarded havoc of ruin . . . the garden, blighted utterly into a field of ashes, not even a weed taking root there ; the roof torn into shapeless rents ; the shutters hanging about the windows in rags of rotten wood ; before its gate, the stream which had gladdened it now soaking slowly by, black as ebony and thick with curdling scum ; the bank above it trodden into unctuous, sooty slime : far in front of it, between it and the old hills, the furnaces of the city foaming forth perpetual plague of sulphurous darkness ; the volumes of their

storm clouds coiling low over a waste of grassless fields, fenced from each other, not by hedges, but by slabs of square stone, like grave-stones, riveted together with iron."

IV.—CUSTOM AND STANDARD

But now, how is it that the evil in the world can so get hold of it that it really is in many ways a wicked world—that there really is a world which we have up against us all our lives and which we have to set our face against? It is because men get so used to wrong things, that they don't notice that they are wrong, and stick to them from sheer conservatism. Man has this way of sticking to old things: he is not only conservative about good things, as he ought to be, but about bad things too. Man is the creature of habit. It is this *custom* of the world that makes the evil so strong and so deadly. The ideas of the world about most things, its notions of what is decent and respectable, what we call the *standard* of the world—are not often quite right, and are sometimes very wrong indeed. It is quite easy to see that the standard of the world is not the same as the standard of Christ. And this is the more curious because the world in Europe and America professes for the most part to be Christian. A very clear example of that is the way the world treats the Sermon on the Mount. It says, "How true and beautiful the Sermon on the Mount is," and it really means this, and does see that it is true. Yet the world is so used to unchristian things—is so bound by custom—that it accepts in practice the exact opposite: it doesn't like poverty, it doesn't like mourning, it doesn't want to be meek (now do *you* ?) ; it rather laughs at those who hunger and thirst after righteousness, it isn't very merciful (though it is more so than it used to be) : the pure in heart (the disinterested—what did we say about them when we were discussing the Kingdom of Heaven?) [*Lesson 10*]—the pure, the peacemakers, the persecuted—well, they are a small minority, and not at all like "men of the world."

The world, in fact, is not pure in heart. It is *mixed* in heart.

THIS WICKED WORLD.—II

V.—WORLDLY STANDARDS

THE word “standard” is a curious one. It meant originally something which *stands* : so a flag on a post came to be called a standard ; and roses which grow at the top of a straight stem are called standard roses. From that it came also to mean that which stands *as a model* for everyone to imitate—as a standard of perfection. If you wanted to start a shop, you might say “Messrs. Damson and Gooseberry, of Oxford Street, are my standard,” meaning that you want to be as like them as possible. Then the word came to be used also of weights and measures to which everybody must conform. So when we said last time that the world’s standard is different from that of Christ, we meant that it does not measure itself by the same things, and that society does not take Christ for its model.

VI.—PURE OR MIXED

There are many noble people in the world, many Christian people, and the world has a better and more Christian standard than it used to have. But it is still too mixed up of good and bad to set a right standard.

It is not, as we said last time, pure in heart. It is *mixed* in heart. Because people’s interests come up constantly between themselves and their duty to do right and to think right. “It is no doubt right to be honest and even unselfish,” thinks a man, “but if I can stick on another twopence a pound, and if I can get cheap labour—never mind about how the labourer lives—that’s *his* look-out—I shall get rich.” He follows his own interests ; he is not *dis*-interested. And so many

people are like this that the world gets a wrong standard ; it is not pure in heart, because there aren't enough noble and pure people to set the fashion. And the silly old world is dreadfully afraid of not being in the fashion. [*We need to keep going back to Christ's idea of purity ; because so long as the "religious world" (which also lieth in wickedness) makes it a synonym for chastity, we can never get people to understand one of the main strands of our Lord's teaching. T. must utterly eradicate this miserable subterfuge if he wants his pupils to be Christians.*]

Ruskin once expressed this contrast between the world's standard and Christ's rather fiercely by making up a list of the world's Beatitudes. He said that what the world really thinks is something like this :—

Blessed are the rich in flesh ; for theirs is the Kingdom of Earth.

Blessed are the proud ; for they *have* inherited the earth.

Blessed are the merciless ; for they shall obtain money.

Blessed are the foul in heart ; for they shall see no God.

Blessed are the war-makers ; for they shall be adored by the children of men.

And so on. It is a terrible satire, but not without truth ; and it helps to show what we mean when we say that the standard of the world is still different from the standard of Christ (though the world *has* improved), because the world is made impure by the habit of evil.

VII.—FIGHTING THE WORLD

[*Much of this point is taken from Dr. J. M. Wilson's "Notes for One Year's Sunday School Lessons." Series I., p. 33. S.P.C.K.*] "This wicked world" then means the customs of our society. The world *is* better than it once was. Christ and his good servants are always improving it. Can you think of any ways in which the world has got better ? [*They will mention some : perhaps torture, tyranny, gladiators, slavery.*] Yes. And, although war is not yet got rid of, we are trying now to do something by the League of Nations. And duelling, which is

private war, has been got rid of (in this country) in the last hundred years. So has burning people for their religion, and most forms of persecution, and some superstitions, and cruelty to children, and murdering babies : the British Government in India had the greatest difficulty in putting down the slaughter of baby-girls. Again, women to-day are treated with almost the same consideration as men, and are free citizens ; so that S. Paul, who was a great reformer, seems almost old-fashioned in these matters to us now. Even the poor are better off to-day. And everyone has some education, in Christian countries ; and everyone a share in the Government, which is what we mean by " democracy."

And how has the world got better ? How are reforms brought about ? . . . They are brought about by a few brave and good people standing up against the bad customs, protesting, persisting, until the conscience of the world is aroused and the good in men wakes. And then the bad custom is changed. Such reformers fight against the world. They fight against the wicked world because they love the good world.

VIII.—REFORMERS

Slavery was destroyed in the British Colonies by Clarkson and the Quakers, and by Wilberforce, Zachary Macaulay, T. Fowell Buxton, and others. In the United States, Benjamin Franklin, Jefferson, Madison, had all condemned it ; and then, seventy years ago, William Lloyd Garrison, Elijah P. Lovejoy, John Brown, Mrs. Beecher Stowe, who wrote " Uncle Tom's Cabin," fought the battle against slavery, which Abraham Lincoln won. Lovejoy and Brown were martyrs, and Lincoln was assassinated. They fought against the wicked world. [*The young will like to hear all these names, as long as they don't have to write them down.*] Why not sing the hymn those brave Americans made in honour of John Brown ? [*If they haven't got the words, let a soloist sing " The Battle Hymn of the Republic." T. might read one or two of the verses, and the rest be sung. It is printed in " The Motherland Song Book," Stainer and Bell.*]

Prisons used to be filthy dungeons crowded with half-starved, corrupting people. Nobody cared : it was the custom. Then came two other Quakers, John Howard and Elizabeth Fry. They changed the world about prisons. Workmen were not allowed to have trade-unions a century ago ; the poor were starving and oppressed. [*Recent research by Mr. and Mrs. Hammond shows that this can hardly be exaggerated*] ; the laws were so cruel that even boys were hanged for stealing a few shillings. The world was used to it and the world was selfish. But in a century the world has been changed. Little children were forced to slave in dark mines chained together : they died in crowds, and their worn little bodies were buried under cover of night. And this was legal, till the good evangelical Lord Shaftesbury arose, and said " It is wicked," and he fought the wicked world—some ninety years ago, till he got new laws, the first Factory Acts.

Are there bad customs still ? Yes. Perhaps there are in this school. And the world still lies a great deal in wickedness. Never despise the few who see the evils which the world is blind to : but join them. Otherwise you may be part of the wicked world yourself, without knowing it.

POMPS

I.—HERMITS

WE said last time that it isn't the world that Christians renounce, not the good world that God so loves, but only the wicked side of the world. Just as, if we find a maggot in an apple, we don't renounce the whole apple, but only the maggoty part. Evil is the maggot in the world.

But think again of that fine old sentence—"The pomps and vanity of this wicked world." It doesn't even say exactly that we renounce the wicked world, but only something about it, namely (1) its pomps, and (2) its vanity. This is important, because many people have thought that they ought not only to renounce the bad things in the world, but also to forsake the world altogether, to run away from the world with all its evil and all its good, and live in the wilderness.

Sixteen hundred years ago (in the fourth century), many thousands of hermits or monks forsook the world and lived in the deserts of Egypt. S. Anthony is the most famous of these. He wore only a short leather coat : but some lived among the beasts and went about naked, in burning sunshine and freezing winter ; and some lived on grass. One woman lived in a cave entirely on grass for thirty-eight years. A monk, Macarius of Alexandria, lived on four or five ounces of bread a day : in Lent he ate nothing at all except on Sundays, and then only a few cabbage-leaves. Another, called Ptolemy, drank nothing for fourteen years, except the dew which he collected in sponges. Many only slept for one hour in the twenty-four. Not a very healthy life ! Yet Macarius lived to be eighty, and Anthony to be 105.

Simon Stylites (whom Tennyson wrote a poem about) lived on the top of quite a high pillar—never moving from it—for forty or fifty years, and was about seventy years old when he died in A.D. 460.

Now it would be silly just to laugh at these men. They were marvellously heroic, and they did much good in their way; but those who did the most good were those *who did not really forsake the world*, but stayed near the towns and helped the people. Thus S. Simon was always talking to people from the top of his pillar, and preaching and healing the sick. People came hundreds of miles to get help from him, and he was an enormous power.

The monks of S. Benedict later on, who did such splendid work in civilising Europe, lived much more natural lives, and were, in fact, the great missionaries of Europe—including heathen England. They forsook the evil in the world (and some of the good too) in order that they might help the world and make it better—they were gardeners, and farmers, and doctors, and scholars, as well as missionary preachers. So they did not really forsake the world, or renounce it; but they went into the evil world of savagery and heathenism to destroy the evil and to make it a better world.

All this shows us that we can't really get away from the world, and that God doesn't want us to. He likes us to have men and women and little children about us, as Christ did.

II.—POMPS

It is the pomps first of all that we renounce. What is a pomp? Outward splendour or magnificence. Does it mean that we renounce all splendour? Ought we to paint the pillar-boxes black? No. And why? Because it is only the pomps of this wicked world that we are against. The scarlet pomp of a letter-box belongs to the good world, the world of the penny post (only, alas, it's twopence at present). Ought we to blow up Westminster Abbey because of its magnificence? No, that is a pomp of the Church, not of the wicked world. So is a procession in that Abbey, with scarlet and gold, and surplices and copes and crosses. Pomp in church

is not a pomp of the wicked world. There may be too much of it (or too little), but the question we ask ourselves is not, "Is this a pomp?" but "Is this a *nice* pomp?" "Does it express the beauty of God and does it help us to worship God and to love the good world of our fellow-men?" Joseph Arch, who was a great reformer in our English villages, said that when he was a boy there was a queer custom in his country church—the labourers, when they came in, used to bow to the parson's pew. They would have thought it idolatrous to bow to the altar, which is only a little pomp of the church. But to bow to a gentleman's pew seems to denote pride on the part of that gentleman, and then it must be a pomp of the wicked world. You don't want anyone to bow to your pew, do you?

III.—SWAGGER

That word "pride" does really show the difference between good and bad pomp. A doctor keeps a motor-car for use, and so do many other people; but there are some who keep one for swagger—and never give any money to missions or other good purposes, and perhaps run into debt, because they *must* swagger. That is a pomp of the wicked world. So it is with clothes. It is really right for girls (and for men too) to wear beautiful clothes: a squalid or hideous-looking figure is a blot upon God's landscape. And part of our duty to our neighbour is our duty to the landscape. A world full of dingy-looking ruffians is not God's world at all, which is full of butterflies. But if a girl wants to know whether she is *pomping*, let her ask herself, "Am I keen on all the other people being as well dressed as myself? Or do I want to look grander than other people, when I ought to be wanting all my sisters in the world to look as nice as I do?" It is not wrong to be interested in dress. It is natural. And God is very much interested in dress. He is the greatest dressmaker in the universe, as you can see when you go to the Zoological Gardens; no one has ever designed a costume to compare with that, for instance, which God has made for the kingfisher. He "doth so clothe the grass of the field" even;

and he knows that we have need of these things, so that we need not be anxious about them [*Mt.* 6³⁰⁻², *R.V.*]. But God makes *all* the kingfishers beautiful. None are shabby. Do we make all men and women beautiful?

IV.—PUBLIC POMP

That is the real point. If we want to make ourselves look *expensive*, whether in our dress, or homes, or habits, thinking it is fine to seem richer than other people, then we are dead against Christ. If we spend our money for show and swagger, and blow ourselves out with pride, we are going in for pomps that are really evil. But if we try to destroy the squalor of our great slummy cities, and to make them magnificent, their streets full of splendid men and women and lovely little children, then we are doing Christ's work.

So we get up processions on great days of public rejoicing, and songs, and pageants, and morris-dances. We want more of all that good, happy pomp in all our towns and villages. It is not man's goodness that makes our dismal streets, and the complaining in our streets, but man's wickedness. Many pages of the Bible are devoted to good pomps, not only in the Old Testament [*e.g.*, *Ex.* 35-39], but also in Revelation:—"And the building of the wall thereof was jasper; and the city was pure gold, like unto pure glass" with gems, sapphire, emerald, amethyst and pearls [*Rev.* 21¹⁸]. All pomp that glorifies God, or makes the people gay and happy, and reminds them of great events, or stirs them to noble deeds, is good. All pomp of private ostentation—of show, and swagger, and vulgar pride—is wrong. This was exactly put in a fine poem [*by J. Addington Symonds*]:—

They shall be simple in their homes,
And splendid in their public ways.

VANITY

I.—EMPTYNESS

PLEASE tell me all together what we renounce. [*There will be a distinct sibilant at the end of "vanity."*] No, not "vanities"—*Vanity*, in the singular. Now we will write down the subject of this Lesson. It doesn't mean fripperies and fal-lals—or conceit. "Vanity" is a fine word and means "emptiness," and so "futility." A bubble is in this sense a vain thing, because it is empty: you touch it, and lo, it is gone. Conceited people only came to be called vain because their heads are empty.

All things which are no use, and bring no real lasting happiness, and do no good to anyone are vanity. The person who is always trying to amuse himself and to enjoy himself is empty: pleasure-seeking is vanity. It is really quite a different thing from trying to be happy: for if you get too much pleasure you soon cease to be happy.

Some pomps are good, but vanity can never be good, because it is emptiness.

There is a book in the Old Testament which is a curious one; because, though it is one of the finest pieces of writing in the world, it is full of despair instead of hope. The writer seems to have lost all his faith in life and in men, and no real faith in God comes to help him. It is called *Ecclesiastes*, and was preserved, I suppose, by the Jews as a classical expression of this sad state of mind. They took it to represent the despair of Solomon, as he found that all his riches and splendour and worldly wisdom—for he was very worldly—were emptiness—were "a fraud," as we say. It begins with

the famous verse, "Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity" [*Eccl.* 1²]; and so it goes on, pealing out despair in the beautiful music of its perfect sentences. The king, Solomon, in all his glory, is utterly miserable. All his pleasures and his pomp are like ashes in his mouth:—

"All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

"The thing that hath been, it is that which shall be: and that which is done is that which shall be done, and there is no new thing under the sun."

II.—PLEASURES AND LUXURY

If we are always running after pleasure we shall be like this picture of Solomon. He was rich and powerful, and could get every bit of luxury he wanted; but luxury soon bored him, and the more he got, the more profoundly wretched he became. There is nothing so incurably unhappy as that kind of vanity. So, many generations after, a great unknown poet wrote the book of Ecclesiastes—"Vanity of vanities"—and he gave Solomon's name to the book. Pleasure does indeed come to us often, but it is not a thing we must *seek*. If we do, we shall find that pleasure becomes the very opposite of happiness.

Do you remember the word we had in a previous Lesson—"Satiety." It is a very useful word, and means being satiated, in fact being "fed up" with things. That's just it.

I remember once hearing of a beggar who came to a rich man and said, "Oh, Sir, I am so hungry!" "You lucky beggar," said the rich man, "I would give all I've got for a healthy appetite." So one finds people who are too fat on one side and people who are too thin on the other. The vanity of pleasure does make bloated people on one side and starving people on the other. It was like that with Solomon: in order to get money for his luxuries he ruined the people by over-taxation; and when he died they revolted against his son, and the Jewish kingdom was never united again.

Luxury is always waste. It is not good for trade, as some people think who have not studied economics. Instead of useful and nice things being made, things are made that are of no use, that are vanity; and the nation is the poorer because of all the money which luxurious people waste on their own pleasures. There is plenty of wealth in the world for everybody; and if we wasted less on luxurious vanity there would be plenty for everyone to have a nice home and everything else beautiful and good which men can need.

III.—AMUSEMENTS

Does this mean that amusements are wrong? It can't of course mean that. People can't do without amusements, and even those who used to say they were wrong nearly always amused themselves some way or other. People who said theatres were wrong used to go to other entertainments; people who said dancing was wrong generally had big dinners and dinner parties, which were much more expensive and less healthy than dancing. I don't think God wants us to have a dull time: for we need recreation, that is, to be re-created, or made new and fresh again. When children come out of school in the middle of the morning for a romp in the playground, they are freshened up and it does them good. This is true of all games: it is true of concerts and theatres, if they are good ones (as they generally aren't).

So if pleasures and amusements make us feel better and brighter and fresher, then they are not vanity. But if they make us feel tired and cross, then they are. And all this means that pleasures are like salt, very good if taken in small quantities, and very bad if we have too much. And all pleasures and amusements are, of course, only good if they are clean and wholesome: if they are coarse and vulgar, if they are greedy and extravagant, then they are bad, and become vanity.

The most celebrated clown who ever lived was Grimaldi. Dickens wrote a life of him. Grimaldi once got ill and very depressed, so he went to a doctor. "Ah, ha!" said the doctor. "You are just suffering from

melancholy depression. There's only one cure for you. You go and see Grimaldi." "But," said the clown, "I am Grimaldi."

IV.—RICHES

Our Lord says there are three kinds of vanity which choke the good seed—"cares and riches and pleasures of this life" [Lk. 8¹⁴]. Not pleasures only, but also riches and cares.

Riches are a vanity. All wise men have said that. You remember the old Greek story of Midas. He was a Phrygian King; and one day the god Bacchus told him that he could have any gift he liked. "Let me have the power," said Midas, "of turning everything I touch into gold." Bacchus smiled, and granted the gift, and Midas went away rejoicing. He began by plucking the twig of an oak. It turned into a gold twig. "This is something like!" said Midas. He picked up a stone. It became a nugget of gold in his hands. He passed his orchard, and the apple he picked was a golden apple. He came home singing with delight, and sat down to dinner. But, horror! the bread he took to eat hardened into gold; he tried to cut a golden chicken with a gold knife and fork, and the wine he drank turned to molten gold in his mouth. Then he rushed back to Bacchus. The god had been expecting him, and told him to bathe in the river Pactolus, which would rid him of his golden curse. He went and bathed, the story says, and became like other men again.

Our Lord put the vanity of riches on higher grounds. You cannot serve, he said, both God and Mammon. The men who seek after riches cannot be the men who seek after God.

That is a difficult lesson to learn: and men become selfish, and base, and mean, and cruel to others, because they will not learn it. And they do not become happy: for riches are vanity.

V.—CARES

Living for pleasure is vanity, living for riches is vanity, living for ambition is "the last infirmity of

noble minds"—the last vanity man has to overcome. These all prevent the fullness of real joy.

Not riches and pleasures only, our Lord says, but "Cares" also—these choke the good seed, so that it brings no fruit to perfection. "Cares" means worrying about things, and being anxious. Most of the things we fret ourselves and frighten ourselves about are really nothing; and that is what Christ means when he says "Be not anxious for the morrow" [*Mt. 6³⁴*]. He did not say "Take no thought for the morrow" [*as in the A.V.*], but just "Don't worry." Ask yourself when you are fussing about anything, "Is there *really* anything to worry about?" and you will find, if you think it over, that there is not. We are to trust in God, and do the right.

Life becomes like a beautiful plant, that is covered up by garish weeds, and loses the light of the sun and dies away. The world thinks "What a happy man he must be in that big house!" but all the time he is miserable.

You remember the old story about the king who was very miserable (like Solomon, he suffered from "mental depression"); and a wise man told him that he would get well if he wore the shirt of the happiest man in his kingdom. So they searched high and low, but in all the big houses there was something wrong; and then at last they did find a really happy man, who lived in a cottage with a wife and children who simply adored him. And all his neighbours loved him because he was so jolly to everyone.

But he hadn't got a shirt.

THE LUSTS OF THE FLESH

As we have already said, the object of these Lessons is to elicit the interest and inform the minds of the young, and not to preach to them. The Sermon or Homily is a different (and more difficult) thing. Sermons should be infrequent but forcible.

I.—DESIRES AND LUSTS

“THE world, the flesh, and the devil” sounds so delightfully simple. But I had to explain that the devil isn’t so simple as he sounds. And the world wasn’t simple because there are two worlds—a wicked world, and a good one. And even then, it wasn’t exactly the wicked world we have to renounce, but its pomps and vanity.

Now one of the most important things you can ever learn is to use words properly. Most people don’t; and then they are never educated; and their ideas are always muddled, and their opinions are of little use to anybody. To use words inaccurately is like playing tennis with a twisted racquet: you know the ball will go somewhere, but you don’t know where it will go.

Well then, do we say that we renounce the flesh? . . . All the lusts of the flesh? . . . No, only those lusts which are sinful. We do nowadays always use the word “lust” in a bad sense; but once it just meant *desire*—not necessarily bad desires (and in German it is still used in a good sense).

So, to understand “lusts,” let us first think simply of them as desires; for lusts are just desires put to a bad use. We all have desires of the flesh: they are perfectly natural and right—indeed, we should not be alive if we had not got them. When you need food, you are

hungry : that is a desire of the flesh. But if you are greedy and gluttonous, the desire becomes sinful, a lust of the flesh. When you need drink, you are thirsty : but some people are always craving for strong drink ; and that is a lust. When you are tired, you want to rest, and that, too, is a natural desire ; but sloth is a lust. The sexual desires are also natural and right in their proper place ; but their misuse leads to the most awful misery and illness, and they are so dangerous that the word "lust" generally has the special meaning of uncontrolled sexual desire.

II.—BEASTLINESS

The flesh means the body ; and it is a beautiful and wonderful thing, most marvellously contrived by God our maker. Scientific people tell us that the nerve cells and fibres in one man's brain are about 3,000,000,000 in number ; and that all the telegraph batteries in the world, with all their wires, form a mechanism not to compare with the nerve cells and fibres packed in a single human skull. They are, of course, so small as only to be discerned through the microscope. What we call nerves are really bundles of fibres, the smallest of which are barely one fifty-thousandth part of an inch in diameter ! [*References in the writer's "Body and Soul," pp. 22-4.*] That one example will give you an idea of the way in which the body surpasses anything we can imagine. God designs our bodies, and makes them. He is the great artist. They are worthy of him.

He gives desires to the body. Otherwise they would soon become like a steam-engine without coal. When we are hungry, we are being reminded that our engine (infinitely and inconceivably more complicated than any steam-engine) needs *stoking*. And of course to eat too much is like shovelling too much coal into the furnace : in the end the fire goes out ; but before that, the boiler and the engine run down.

Now animals are more like proper machines than we are. They have a wonderful instinct, which tells them when to eat and drink, and sleep, and marry. Unless they have been spoilt by man, they do not eat too much ;

they know what is good for them, they dislike alcohol, they do not grow fat and pampered, in a natural state, through over-indulgence or laziness. Their bodies are beautifully fit, in perfect training; they have glorious vigour and health; and all because their desires of the flesh are natural and have not become sinful lusts. Look at a dog, bounding across the grass. Look at a cat, the perfect grace and precision of his movements, as he lightly leaps up on to a shelf full of cups and saucers! It is athletic perfection. Look even at a pig. We keep him in dirt (which is a great mistake, and helps to spread flies and disease); and we make him as greedy as possible, because we like eating his fat. But even so, you never find a pig with a red nose, and spots; or drunk, and puffy, and diseased, and not fit to walk, through intemperance, as you find some men.

So to call anyone a pig for being greedy is really not an insult to him, but an insult to the pig. The poor old pig still knows when to stop: then he admires nature, and goes to sleep.

We call lustful people "beastly," and "bestial," and "brutish." But this is not fair to the beasts. We ought rather to call them "humanish" or "unbeastly": because they do not follow the excellent example of temperance, soberness, and chastity which the animals set us.

Man has a mind, and a good deal of free-will, and these make him far higher than the animals, *if he uses his mind properly*. But if he lets his flesh rule over his mind, he has not the clean instinct of the beasts to keep him straight; and then, plop! he sinks far lower than the beasts of the field. Think of a cow with its clean mouth and sweet breath; and then of some bloated, rotten, dissolute man. Ugh!

III.—CONTROL

The fire in the furnace. If you can imagine a fire that drew in its own fuel, then the desires of the flesh are like that fire. Fire is a good servant and a bad master. When it is nicely banked in the grate, we say, "What a jolly fire." But if it got into the room, and the curtains

began to blaze up, it would become the master, and we should cry with horror, "Fire! Fire!" So, sometimes, we might well cry, "Desire! Desire!"

Our bodies are like a chariot drawn by splendid horses. You remember the story of Phaethon. The Greeks thought the sun was a fiery chariot driven each day across the heavens. Phaethon asked his father Helios, the sun-god, to let him drive the horses just once. But he was not strong enough: the horses ran away with him, and plunged, now high up in heaven, now close down to the earth, till the world began to take fire. Then Zeus, to save the world from destruction, struck Phaethon with lightning, and his body fell down into a river.

The desires of the flesh are like those splendid horses of the sun, but they become sinful lusts unless they are well driven. And then the body is wrecked. The body is such a complicated and exquisitely balanced machine—and a *live* machine, too—that it needs the most careful and sensible treatment to keep it pure and healthy. Temperance is what is needed: for temperance doesn't only mean not drinking too much: it means a right balance in everything. It is intemperance in anything that turns a healthy desire of the flesh into a sinful lust.

IV.—THE ENEMY WITHIN

There was once an Arab who was sleeping in his tent. One night he woke up with a start and saw a camel's nose poked in. "It's very cold," said the camel, "may I put my nose in?" "All right," said the Arab. But he woke up again, and the camel's head was in. "Only my head," said the camel. "Um, yes," said the Arab. A few minutes later, a long hairy neck waved across the tent. "Just my neck," said the camel. "Dear me!" said the Arab. Then a hump. "My hump is very susceptible to cold," said the camel, planting down two enormous feet. "Ah!" said the Arab. Then his whole body. "Allah preserve us!" said the Arab, crouching in a corner. "If you are uncomfortable," said the camel, as he settled down and spread himself all over the tent, "why not go outside?"

The pomps and vanity of this world are enemies that attack us from without. But the lusts are traitors that creep in, a little at a time. A little laziness, a little greed, the first whispers of unchastity—the beginnings are so dangerous ; the drift down hill is so easy. And no other kind of sin brings such terrible suffering : it is a sowing of seeds which bear corruption [*Gal.* 6⁷⁻⁸]. Half the disease and death in the world, the physicians tell us, is due to alcoholism and to unchastity, and much besides to other kinds of intemperance. The sins of the flesh destroy not only the body but the noblest part of man, his soul. They blind man to the beauty of God, and make him rotten, in body and soul.

Lord Fisher said that one of the two most useful things he was taught in his life was this : “ Fear less—hope more ; eat less—chew more ; whine less—breathe more (deep breathing) ; talk less—say more ; hate less—love more, and all good things are yours.”

CONVERSION

I.—THREE CLASSES

THE first thing in religion is turning [*here T. turns half round*]. You turn away from following evil : you set your face towards good. That is very sensible : it is called conversion. To renounce evil : that is what we have been talking about for ten weeks. Now there are three classes of people : (1) Some unhappy people never learn to renounce it : (2) the happiest renounce it from the time they are children : (3) some learn when they are grown up, before it is too late.

S. Paul belonged to that third kind. He had been a persecutor. One day he was journeying to Damascus, and suddenly he had a vision of Christ : it came like a flash of light, and was so violent that it blinded him for a while. He heard the voice of Jesus, which said to him, "Saul, Saul, why persecutest thou me?" And he called out, "Who art thou, Lord?" And the voice said, "I am Jesus, whom thou persecutest." Paul said, "Lord, what wilt thou have me to do?" [*Ac. 9⁴*]. He was converted all at once. He turned right round, and became one of the great founders of the Christian Church.

S. Augustine [*of Hippo*, 354-430] was another. He was very clever, but led a wild and vicious life, and would not be a Christian. He became very unhappy : but his old habits seemed to say to him, "Can you let us go?" Then one day, being very miserable, he sat under a fig tree, and said, "How long, how long? Why not now? Why not end all my vileness this very hour?" Then he, too, heard a voice; and it said, "Take up and read. Take up and read" [*"Tolle, lege"*]. So he took up a Bible and opened it; and the

passage he saw was from S. Paul himself [*Ro. 13¹³*], "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." That settled him, and soon after he was baptised by S. Ambrose.

II.—A VIOLENT EXAMPLE

Now it was a good thing that Augustine renounced evil at the age of 31. But it would have been better if he had renounced it at the beginning of his life, and had belonged to the second class of people. I said there were three classes. Which did Augustine belong to? . . . And which is the second class? . . . Yes, it was a pity that his mother made the mistake she did. She was a Christian, and a good one; and her name is S. Monica. But she made the mistake of not having Augustine baptised when he was young. So Augustine wasn't really his Christian name till he was 31. If she had, he *might* have grown up a Christian, and have been a Christian all the time. Then he would have belonged to our second class. As it was, he became a Christian in a violent way, and he never really got his balance [*T. balances with his hands*]: he had violent prejudices all his life; and although he devoted everything to the service of Christ, and was a sincere and a great man, he was always hard and harsh. In his wicked days he had been a Manichee, which means one who thinks that the body and all material things are evil. So he said then (as many other Manicheans did—though it was a silly mistake), "All right, as the body is so bad, we may as well enjoy ourselves as much as possible." But when he became a Christian, he never got over the idea that the body is evil; and that made him harsh and unnatural. You remember our last lesson? The body is . . . good—the most wonderful thing, next to the soul, that God has made: it is only the sinful lusts of the body that are evil.

So though he became a Christian, he never really had the same ideas as Christ. He gave wrong *reasons* for Christianity; he explained it wrongly; he made God to seem cruel and unjust. And these ideas did immense

harm for centuries after. [See *Dr. Rashdall's Bampton Lectures on the Atonement*, 330-50.] They were made much better by a great Italian Archbishop of Canterbury, S. Anselm, about the time of William the Conqueror. But at the Reformation a German called Martin Luther dug them up again; and this wrong teaching about God has done infinite harm ever since. We will explain about this terrible, false idea of the Atonement when we come to the Creed. [*These wrong ideas are at the back of most unbelief at the present day. They must be faced quite honestly. Incidentally, since many children are brought up to think that every historical character with "S" before his name was infallible and almost sinless, it is worth while quite early to get this very misleading idea out of their heads.*]

III.—TWICE-BORN AND ONCE-BORN

What were our three classes? . . . Yes. A great student of religion [*William James*] called this third class the "twice-born"; because their lives were unhappy and bad, and they had to be born all over again, often in a sudden and violent way. It is ten thousand times better to be "twice-born" than to die a member of the first class (who are they? . . .): they have never been born at all in the spiritual sense. We may call those unhappy, stupid people the never-born.

But there is still the second class. Who are they? The children who renounce evil from the beginning, who are always true to the vows of their baptism, and never turn back. All their lives, their faces are set towards the good things, towards Christ, towards God. They are the "sky-blue souls." They are the happiest, and they do most good to the world. They are called the "once-born." Christ was a once-born man. He never had to be converted or turned, because his face always looked straight to his Father. I think S. John the Apostle was a once-born man, too, and the S. John who wrote the Fourth Gospel (perhaps it was the same man), which I think is the greatest book in the world.

Dickens was fond of making his heroines once-born; and a very fine analysis of a once-born girl's character is Esther in *Bleak House*.

IV.—SCREWING ROUND

So then Conversion doesn't necessarily mean being suddenly turned from bad to good. Some people are once-born; they were turned when they began life. They were most like Christ. We might say—Their baptism was a perfect success. But sooner or later, we must all be converted, if we are to be any good in the world. Only the converted man is God's servant; only the converted man is really happy.

But what about other people? Well, I think many, probably most, come somewhere between classes 2 and 3. They are not the lovely bright once-borns, who are always so jolly to know; and they perhaps will never have the tremendous experience of the twice-born. But they need a good deal of turning before they are quite right. Perhaps God will give them many little twists as they go on, both in this life and the next.

I expect most of us need a good deal of conversion. Even those of us who perhaps have never gone very far wrong need many twists, like a compass twirling and shaking till it finds the north. Even the once-born do. And some, who have behaved pretty decently, do all the same need a really big twist.

Like this nice man I read about. He lived a hundred years ago, and he was suddenly converted. He said:—"I said to the Lord: 'Thou hast said, they that seek shall find, they that ask shall receive . . . and I have faith to believe it.' In an instant the Lord made me so happy that I cannot express what I felt. I shouted for joy. I praised God with my whole heart. . . . I remember this, that everything looked new to me—the people, the fields, the cattle, the trees. I was like a new man in a new world." [*W. James, Varieties of Religious Experience*, 1904, *Lect.* 10, *p.* 249.]

That man had never been wicked, he had never been irreligious, he had tried to behave decently: but there was something wanting. And one day God became real to him—not just a name—and religion became real. [*Cf. Tolstoi, and many others.*] He was converted. And he was so happy that he went about shouting the praise of God.

RIGHT BELIEF

Renunciation is not dealt with again in the Catechism : we have therefore had 11 Lessons about it. Belief and Conduct, however, form the next two Parts of the Catechism : we therefore need only two Lessons thereon now.

I.—THEOLOGY

WE talked last time about conversion, about the three classes :—1. The never-born, the horrid people who never turn from evil at all. 2. The happy once-born, who never turned away from good. 3. The twice-born, who were first unhappy, or blind, or evil, and then turned to good. And I think most of us come somewhere between 2 and 3 : we need some pretty hard turning.

Now this turning begins with a sense of uneasiness. We feel that something is wrong. We are sorry. Then we are saved from this wrongness by being connected with a higher power, that is with God, who lifts us out of the wrongness. When we are converted, everything seems different to us, and nicer. One man, Jonathan Edwards, wrote that God's excellence and glory appeared in almost everything—"in the sun, moon, and stars ; in the clouds and blue sky ; in the grass, flowers, and trees ; in the water and all nature," even in thunderstorms, which used to frighten him before. [*W. James, Varieties of Rel. Exp.*, p. 249.]

But when a man is changed like that, he can't help thinking about the cause of it all. He is a thinking creature : he has become keen on religion. What is this religion ? He tries to explain it. So he makes for himself some kind of *science* of religion. This has a

name: just as geology is the science of the earth's crust, and zoology is the science about animals, so the science of religion is called *theology*.

Very often, when a man has been converted, he gives quite wrong explanations; often he just swallows whole the theology of the particular sect which helped him to get converted. Thus, that man Jonathan Edwards swallowed Calvinism, which taught that the vast majority of men, by God's decree, were doomed to live for ever and ever in the unutterable burning torments of hell. And he actually said that this was a delightful thought, and "a doctrine exceedingly pleasant, bright, and sweet." [*Ibid.*, 330.] It is, of course, the most hideous lie that has ever cursed the world; and it makes God out to be as bad as the devil. People whose conversion has been violent are very apt to have such violent ideas. We spoke last time about S. Augustine, whose theology was in some ways as bad as that of Jonathan Edwards, though not quite. It is very important to remember that a man may be converted, and yet may have still the most dreadful ideas. Some of the men who have done most harm in the world have been religious men. They just had a bad theology. [*If T. does not agree with this daring remark, he will of course leave it out.*]

II.—CREEDS

This is a strange thing. You would think that when a person is converted to God, he would have right ideas about God. But it is not always so, by any means. I suppose this shows that many people are converted, but never turn quite straight and steady towards God: their lives are mixed up with other ideas which are really of the devil. (I say "of the devil," because nothing else expresses so well what I mean!) They are like that compass which whirls and wavers, and never settles down due north, because there is electricity about. You will often come across people who have been converted to some Church or another, or some sect; and who are really changed and keen, but yet have wrong ideas, and even ideas that are not Christian or charitable at all.

This shows how important it is to have right ideas about God, to have a right science, a right theology. Renunciation, as we have seen, comes first of all. We must renounce evil: if we have given way to evil, we must be converted back to good. That is to say, a good *Character* comes first. But immediately after character comes *Creed*—what we think about it all, what we believe. Thinking about religion makes the science of religion, which we call theology, and which like all sciences is difficult and complicated. So learned people try and make it simple for us, by giving us a few simple things to *believe*, and this is called a creed. Learned people have often made mistakes; and there have been all sorts of creeds, some of them like the Calvinist one [*The Lambeth Articles*, 1595], very bad indeed: some very good.

The best of these are the Catholic creeds, the creeds, that is to say, of the whole Church. There are, strictly speaking, two of them; one, called the Apostles' Creed, which is said at Mattins and Evensong; the other, which is rather longer, called the Nicene Creed, which is said at the Holy Communion. At Baptism it is the Apostles' Creed which is asked about; and therefore this is the very good, short creed which is given in the Church Catechism.

It is very good. But this does not mean that we are bound to think even the best of creeds (which this is) could not ever be made better. As a matter of fact it was improved several times, and was not made exactly as we have it till 700 years had passed (8th cent.). So one day it may be slightly improved again. Until then, it is the best we have; and it is very good indeed. It is short, and very simple; and it chooses the right things to say, and not the wrong ones.

III.—THE CREED IS SIMPLE

It would indeed have been a good thing if Christians in the past had been content with what is in the creeds. But they added all sorts of other things; they forced people to believe, or pretend to believe, doctrines which are not in the creed. For instance, people were burnt

alive for not believing in a particular miraculous change of the bread and wine at Holy Communion. Other Churches made their members believe in Calvinism, or in the infallibility [*explain*] of the Bible, or of the Pope, and in many other things. These are the beliefs that divide people and that make Churches quarrel; and some of them have hung over Christendom like a hideous nightmare.

The Christian faith is really simple; and though theology is not—no science can be—the real Catholic creeds are simple too. And it is “all the articles of the Christian faith,” and nothing else, that we are told to believe. Not just some of them here and there; but, as we shall see when we come to the Creed, the Christian faith in its completeness.

In 1882 Lieut. le Long led a brave company of Arctic explorers from the United States. They all perished in the desolate ice and snow; with awful sufferings. But their bodies were found, and with their bodies a pencilled diary. How the world was moved when that diary was published! It told how they had looked day after day for rescue, and had died one after the other, and all the time were brave and kind to one another. “And, then, when they are too weak to do more, they stand under that open sky, on that cold and terrible waste, and recite together as an act of loving faith the Creed that reminds them of God’s fatherhood, his almightiness and his love, and they breathe together the prayer which Christ’s own lips have taught us to use in all our needs.” [*Walker Gwynn, “Five Hundred Stories.”*] The true faith is simple enough to be used by brave men in their need.

IV.—CHRIST OUR CREED

So don’t believe people when they tell you that all sorts of things are necessary to salvation. Some people will tell you that you are lost if you don’t believe that there are no mistakes in the Bible, others that you are lost if you don’t fast before Communion. Others that you must believe the writings of Mrs. Eddy. Just don’t believe them. Or, if you want to argue, just ask them if Christ said anything about them. He taught

many things by his words and his example: other things may be true (or they may not); many other things, indeed, are true and very useful. But all the harm has come from people adding to Christ's teaching, and then saying "all this is necessary to salvation." Just stick to Christ; it is very easy to read what he said in the Gospels. What he said comes first—before the rest of the N.T., and before the Apostles' Creed; and that Creed is good only because it puts in a few words his life and teaching.

It is so important to have a right belief. A wrong one may lead to terrible evil. During the war a general led his men to attack a position, because he believed it was unfortified. But when they got there, he found his belief was wrong. It was a nest of machine-guns; and the men were cut to pieces.

If you believed that a spoonful of white arsenic was sugar, you would eat it, and die.

So a man may be converted, and may believe he knows the truth about God; but unless he has a right belief, he may do more cruel harm than ever before.

GOD'S HOLY WILL

For those who are using the Church Catechism as a basis, the text is :—" And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life." A blackboard will help here (and often), with " Part I. Renunciation : Character." " Part II. Belief : Creed." " Part III. God's Will : Conduct."

I.—RENOUNCE, BELIEVE, KEEP

IF you try to think of what we have been talking about these last few weeks . . . think. Our main subject ? . . . Renunciation. Yes : call that *one*. Last time ? . . . Belief. Call that *two*. Now to-day our subject is Conduct, that is behaviour, or what we do—" to keep God's holy will." One is *Part I.* of the Catechism, Renunciation : 2 is *Part II.* Belief, which we shall come to when we talk about the Creed : 3 is *Part III.* which in the Catechism consists of the Commandments and Duties. We shan't come to that yet awhile. So to-day we are just looking forward. These are the three promises, and they form the first three fingers of the Catechism : the last two fingers tell us how to get help to carry out our promises, by (IV.) Prayer and (V.) Sacraments. Those are the *Five Parts*. You had better write them down quite shortly.

But we haven't yet left Part I. We are looking forward. At the same time we are also looking back ; because these first three Parts are the three promises of our Baptism. They are very simple. Let us put them another way : at our baptism our godparents undertook for us that we should (I) Renounce what is

wrong ; (2) Believe what is true ; (3) Do what is right. They couldn't be sure that we should ; but they did their best (I hope) to see that we should be brought up as decent human beings. And we shouldn't be decent human beings unless on the whole we renounced what is bad, and believed what is true, and did what is right.

II.—CHARACTER, CREED, CONDUCT

This is really a very true and scientific arrangement. You can call it—1, Character ; 2, Creed ; 3, Conduct (three C's). *Character* comes first ; because the principal thing is what sort of person you are—whether you set your face against evil, so that you have a pure character. *Creed* comes second ; because if you have wrong reasons for everything they will eat into your character, like acid, and spoil it, and they will spoil your conduct, which is what you do. So *Conduct* comes third ; because it depends so largely upon your belief or creed. Many people don't think that creed matters, but it does. What did we say last time about a spoonful of arsenic ? . . . Take another example. If you were going to the seaside and believed that the train went at 2.30, when it really went at 1.45, you would arrive at about 2.15, and you would say, " I want the train for Shrimpsville." And the porter would say, " It's gone." You would say, " O, I thought it went at 2.30." And the porter (if he was a rude man) would say, " You shouldn't think." Translated into more exact and polite language, this would be, " It is a mistake to entertain incorrect beliefs ; for such incorrect beliefs lead inevitably to misguided conduct." Only the porter wouldn't say all that.

III.—GOD'S HOLY WILL

So then, having got some idea of what God is like, some correctness of belief, we can think a moment about keeping his Will.

This is enormously important, isn't it ? Because if you thought that God was bad, and then tried to keep his Will, you would do bad things. Now, curious as it may seem, many people, and even many Christians (even most Christians), have thought that God was

cruel and unjust. They couldn't get the idea of God being a *King* out of their heads ; and they were used to bad kings, to despots. Politics have had the most strange effect upon religion. In these constitutional and democratic days we think of a king as a much better kind of person. So we can see that God cannot be like an unjust despot, a cruel sultan. In old times it was not so : I think that Augustine sometimes mixed up God with the Emperor, and that Cranmer mixed God up sometimes with Henry VIII.

Now, if God had condemned some 95 per cent. of the human race to ghastly torment without end (as very many great men have taught), then God would be both cruel and unjust. And if we think God is cruel and unjust, *we* shall be cruel and unjust. If we think that God hates men, we are not very likely to love them. In the same way : if we think that God causes disease, we are not likely to be keen on sanitation and the laws of health.

Now, how do we learn about God's character and will ? (a) We learn partly from our own Consciences. We are naturally tender-hearted : our consciences tell us—that is, God's voice in us tells us—that we ought not to be cruel. (b) We learn partly from science, which shows us the order and purpose, the skill of God (like a great artist), his infinite care. (c) We learn partly from History, which shows us that wickedness brings misery—to the wicked man as well as to his victims ; and that in the long run justice and charity conquer. But most of all (d) we learn from Christ, because in all the kind acts of his life, and his noble death, he showed us what God is really like. Let me tell you a story to show what I mean.

There was once a poor man who was so poor that he could not pay for his dog-licence. He was a rough, ignorant man, and his dog was the only thing he cared for. What was he to do ? He decided that he could not bear to give the dog away, and so he must drown it. He took the dog to the river, and held it in the water. The dog struggled, and looked at him with great pleading eyes. But the man pushed him under, and stretched out for a lump of wood and beat his head. Then the

man overbalanced himself and fell in. The water was deep and the man screamed and struggled. He began to drown. . . . Suddenly he felt himself dragged back to the shore where it was shallower. At last he lay unconscious and panting on the bank. When at last he opened his eyes to see his rescuer, there was no one there but the dog, with a great bloody cut on his head where his master had hit him, wagging his tail, and licking the man's face.

That is the lesson Christ taught us. So far from God hurting man, it was man trying to hurt God. And God in Christ did not punish man, but rescued him.

IV.—THE NATURE OF GOODNESS

Goodness is really the character of God. And we find what goodness is in Christ, because he revealed the character of God. Before Christ, philosophers were always trying to find a guide to goodness—really a system of morals (for which the scientific name is "ethic"). How ought men to behave? they asked. They never found the right answer, although there were many great men among them, who wrote very noble books. Some said "You must do what brings you most pleasure and happiness." They were called Epicureans. Others said "You must just bear things with dignity and a quiet mind." They were called Stoics. They found out many true things about morals, about conduct. Yet, when Christ came, the world was really in a state of hopelessness and despair about it all. And the world was on the whole extremely wicked.

In modern times, other philosophers have tried. Some, for instance, have said that *usefulness* was the way to find out what is good. "Do what is most generally useful, and your conduct will be right." But it won't do. If goodness is just usefulness, you may as well leave off calling it goodness. These men enjoyed a (more or less) Christian system of morals, because they lived in a Christian country; but they didn't see that it is Christ's doctrine about God that gave them their civilisation—not a doctrine of usefulness, or what not. They were really ungrateful to Christ. They were like

a man always travelling by train, and saying he disapproves of engines and doesn't believe in machinery.

The truth is that the greatest things in the world are just God ; and you can't prove them. You can only *see* them with your mind (not with your eyes) ; and you can't even describe them when you have seen them. You can't explain Goodness by saying that it comes from doing useful things, or pleasant things, or dignified things. You can't prove it, because it just *is*. You can't prove Beauty. You can't explain Truth. You can only see them, and that spiritually. You can't prove that it is wrong to hurt people : you can only say it *is* wrong—and you jolly well know it is. You can't prove them ; because they are greater than you, and you are inside them. They are in fact God. You have what is called “intuition”—you can see with your mind's eye, that is all. They are the nature of God : and that is what Christ came perfectly to reveal.

It is God's will which we have to “keep,” inwardly, in our hearts : and “to walk in the same . . .” That is, always to persevere, and to help others to see, by setting a good example.

RESPONSIBILITY

[*For those using the Church Catechism, this Lesson is meant to cover "Dost thou not think" to "so I will."*]

I.—THE WILL

I LIFT my hand. I do it, because I *will* to do it. Now lift yours. Why do you do it? Because I told you? Not really: but because you thought, "All right, I suppose we've got to do it; though *why* he wants us to, goodness only knows"—or something of that kind; and then your wills said to your nerves, "Please contract the right muscles"; and the right muscles were contracted, and up went your hands. Your wills did it. And now if you make up your minds not to raise your hands—if you *will* not to raise them—they won't go up.

It is a strange power, this will of ours. *I* am able—my *self* is able to telegraph a message along my nerves to my muscles. My mind does it. The telegraph headquarters is in the brain. But the real *me* that *wills* is behind my mind. It is like a superintendent sitting in the brain; it can tell the mind what to do. It can say to the mind, "Leave off thinking about that." It can say to the mind, "Attend to your lessons!"

And because men found that when they willed to do a thing they generally did it, they used "I will" to mean the future tense. "I *will* lift up my hand" came to mean "I am going to lift up my hand." (In English, not in Latin, etc., nor in Russian.) So the next question in the Catechism, which forms a nice old-fashioned piece of dialogue, says:—"Dost thou not think that thou art bound to believe, and to do, as they have promised for

thee ? ” And the answer is :—“ Yes, indeed (‘ verily ’) ; and by God’s help so I will ”—which has the sense of the future and also of *intention* or willing.

II.—LIFE IS CHOOSING

A small child says, “ I don’t want to,” or “ I want to.” And, of course, all our lives we go on wanting to do some things, and not wanting to do others. But as we grow up, we gradually learn that there are also things which we *ought* to do ; and they are not always the things that we want to do. When we are small, people said to us, “ You must ” (or, more frequently, “ You must not ”) ; and then later, “ You ought.” And then we grew intelligent enough to say for ourselves, “ I must,” and then “ I ought.” And so there grew up at last in our minds a clear distinction between “ I want to ” and “ I *will* to ” do a thing. I want sometimes to look at the flies on the ceiling ; but I will to look at my book ! I want to be greedy, perhaps ; but I will to be temperate.

That sort of thing is what goes on all our lives. And the fine lives are those in which “ I will ” gets steadily stronger than “ I want ” ; the poor lives are those in which “ I want ” always has the upper hand ; and they have a kind of second childhood.

Life is like a journey where there are cross-roads every minute. Shall I bear to the left ? Shall I bear to the right ? Down Black Street or up White Street ? I remember once, bicycling in the country, I came to a place that wasn’t marked ; the road split into two. I took out my compass and map, but the roads sloped away so gradually that I could not be sure. At last I had to guess, and I did guess right ; but I might just as well have guessed wrong. If there had been a signpost —“ To Blackham,” “ To Whiteham ”—there would have been no difficulty. It is sometimes very hard to decide which is the best course we ought to take. Our religion, our great authors, our rules and customs are all like roads and signposts, and maps and the compass to help us to a right decision. If it were not for them, we should be back in savagery ; we should be like a

traveller who has to find his way without a compass, on a misty day (when he can't see the sun), across country where there aren't even roads or tracks.

So then, we have a great deal of help, especially from our religion ; for rules and customs are based upon the Christian religion, and our greatest writers are Christian. Yet with all this, decisions are not easy. And every minute we are making decisions. Every minute, almost, we are choosing—going a little more to the left, or getting back a bit more to the right. And that is what makes men what they are ; that makes our *characters*. You see a very fine person, and you admire him. But don't forget that he has become fine by thousands and thousands of little choices—in the right direction.

[*Here someone might sing v. 4 of E.H. 479, "Soldiers of Christ, arise," to show the struggle of right doing.*]

III.—THE MORAL SENSE

But what do I mean when I say "*I ought*" to do a thing ? I mean that I feel I am bound to do it. I have a sense of obligation, a moral sense. [*"Moral sense" is used here deliberately as more suitable for our purpose than "moral consciousness," because it is simpler. The writer also ventures to disagree with those philosophers who regard "sense" as a mere emotional capacity.*]

Philosophers and teachers are agreed that we have a moral sense, and that this is what shows us the difference between right and wrong. There *is* right, and there *is* wrong—no one can explain *why* one thing is right and another wrong ; any more than anyone can really explain why one thing is beautiful and another ugly. But every man has a kind of inward eye ; and he *sees* that a thing is right. That is what philosophers call the moral sense. If an action goes against our moral sense, nothing can make us think it is right.

Just as the sense of taste enables you to distinguish between sweet and bitter ; or as the sense of smell, between scents ; or of hearing, between sounds ; so the moral sense enables you to distinguish between right and wrong. We generally call this *Conscience*. Only we mustn't think of our conscience as if it was a little chap

sitting inside us, and arguing with us, and trying to frighten us. Conscience is really part of ourselves ; it is this *vision*—this power of seeing right [*or of moral hearing, only they are apt to take that in a too literal meaning*] ; it is our moral sense—just as your “ ear ” for music is your musical sense.

IV.—OBLIGATION

This conscience of ours—this moral sense—tells us what we *ought* to do. It *binds* us. And it is a curious thing that men only become *free* when they are bound by their moral sense. The noble and strong people are those who are strongly bound by this sense of obligation—and obligation literally means “ being bound.” Only, nobody else must do it : *you* have got to bind yourself, for the binding makes you great and free.

“ Don’t you think you are bound ? ” says the Catechism. And it refers back to the promises made for us at our Baptism. These promises are like the roads and signposts on a journey : they are to help us to go straight. “ Don’t you think you are bound ? ” Well, of course, this is a free country, and you can say “ No, I don’t ” !—so long as you avoid coming into collision with the police. But isn’t there a real reason (a moral obligation) for trying to keep to those vows ? In human society, people are curiously bound by vows and oaths, and the higher up they are, the more they are bound : Baptism needs a vow ; so does Confirmation. So does Marriage. Soldiers, priests, bishops, judges, are bound by vows (or oaths), and many others. So are M.P.’s and Ministers : so is the King himself. The experience of mankind has found that being bound by vows does help people, and has been necessary to the building up of civilised society. So our parents at the start tried to help us by dedicating us to God, and promising on our behalf that we would—Renounce what is . . . Believe what is . . . Do what is . . .

V.—HELP

Some don’t keep these promises. No one ought to think that it is easy. The answer is not, “ Yes, I jolly

well will!" but "by God's help so I will." Weak people often think they are all right, and can do everything easily: strong people know that nothing good is very easy, and that we need God's help all our lives, if we are to do right. Life is not only seeing the right at the millions of cross-roads: it is also having the strength of will to go as we see—not to go as we please.

That is very simple; but it is often forgotten. People are always thinking that religion is a special thing for a special kind of people, especially that the Holy Communion is like that. But religion is not a luxury for the few—like "extras" at school. It is—like eating and sleeping—one of the few things that everybody needs alike.

THIS STATE OF SALVATION

I.—THINK AND THANK

IT used to be said during the Great War that our soldiers were always "grousing," and yet were extraordinarily patient and cheerful, and always ready to endure fresh hardships. What we really admired was the patience and cheerfulness—not the grumbling. That was a defect in their fine behaviour—a quaint and funny defect it is to be always grousing; but we should be much nicer and much happier without it. And a man of the most beautiful character doesn't grumble. It is not really Christian to grumble. The good Christian gives thanks. He has a thankful heart, even when there does not seem much to be thankful for. That spirit is the crown on the head of a beautiful person. [*A gesture here to help out the image.*] There is a poem of Browning's about a boy who worked cheerfully at a poor trade—

Morning, evening, noon and night,
 "Praise God!" sang Theocrite.

And an angel took him away to be a great man at Rome, and sang praises in his stead. But God missed the busy thankfulness of the working boy—"I miss my little human praise." And in the end Theocrite went back to his workshop and sang again and hammered away, and gave joy to God, till he died. [*T. may care to elaborate "The Boy and the Angel" (Dramatic Romances).*]

If you think how many times a civilised person says "Thank you" in the course of the day, you can easily see how important it is. You can't have proper human intercourse without thanksgiving: and you can't have any proper intercourse with God. It means cheerfulness,

friendliness, affection. And what is life without these things ?

I said, "If you think." A great social worker once chose as his motto, "Think and thank." He took this from an old proverb,—“Think and thank God.” That is what we have here : “Dost thou not think . . . Yes, and I heartily thank . . .” If we thought more, we should see that grumbling is really silly ; and we should understand how much there is to be thankful for. If we lost health and everything, we should still have our souls to be thankful for ; and they are far the most important thing about us (“I thank whatever gods may be For my unconquerable soul,” *Henley*, “*Invictus*”). And if we thought more, we should feel very strongly that the thankful man is the godly and happy man.

II.—FINAL SALVATION

We thank God, here, because we are in a state of salvation. Now this is often muddled up because some people say, “Are you saved ?” as if it meant “Are you going to heaven ? because, if not, you are going to hell.” That is bad theology. S. doesn’t really mean that. Everybody, one would hope, may be going to heaven. But many people won’t find themselves there when they die—or anywhere near it. They will still have a long, long way to go ! Some people are actually perishing because they are so wicked. They have made such a mess of their lives that, so far as this world goes, they haven’t got saved at all ; and when they die, it seems that they will take their bad characters with them into the next world. S. Paul called such people “them that are perishing,” and he said that to them the cross seems a foolish thing, because they simply can’t understand [1 *Co.* 1¹⁸, *R.V.*]. We need not give up hope for anyone, because God’s will is that all men should be saved [1 *Tim.* 2⁴] ; and he is altogether wise and strong. But we cannot know much about Final Salvation. What we *do* know is that *now* is the time—in this life—for us to turn from evil. There is no doubt about that.

S. Paul seems to have thought that such people would

die out altogether, and lose their immortality ; but the rest of the Church has not agreed with him there.

Well now, suppose on a frosty day you find a bird nearly dead on the ground, from starvation (not from cold—birds have a higher temperature than ours and can stand a great amount of cold), and you bring him indoors. He was perishing, but he is now in a state of salvation. What kind of state ? There are two kinds. He will be in a state of *present* salvation, he will be out of the worst danger, and he will be getting (I hope) a little better. But he may still die ; so he is not in a state of *final* S. If you get him round, and he recovers, then he is in a state of final S., so far as his little life goes. Those are the two kinds, (1) present, (2) final. "He that endureth to the end shall be saved" [*Mt.* 10²²] : that is final. If anyone means "Are you saved ?" in that final sense, you can't say "Yes." You won't be able to say Yes till "the end," till you come to die ; and that end is really a beginning.

III.—PRESENT SALVATION

If a nice Salvation Army lass came up to you and said, "Are you saved ?" you could reply, "If you mean 'present' salvation then I am happy to tell you, in answer to your kind enquiry, that I am ; and I heartily thank our heavenly Father that he hath called me to this state of salvation"—and you might go on to "my life's end," if you did it very politely. It is said that the founder of the Cowley Fathers [*Benson*] was once asked this question, and that he answered, "Yes, saved ; but not *safe*," which, you see, is the same idea.

Now the doctrine of the Church always has been that we are saved by being baptised into the Church, but that this is only present S., not final. That is to say, a person may refuse to go on being saved, and so may not reach final S. A grown-up person has to believe before he can be baptised. When Paul and Silas had been scourged and put in prison, there was an earthquake, and the jailer [*add the thrilling details from Ac.* 16²⁷⁻³⁰] said, "What must I do to be saved ?" and they said, "Believe on the Lord Jesus, and thou shalt be

saved." Then they "catechised" him; and he was good and kind and washed their wounds—nice man! and was baptised. He was grown up, but his family were baptised with him, so very likely there were children as well. Babies can't believe, which is a pity; but they can be put inside the Church; and that is a state of salvation. In the British Museum you can see very ancient Christian rings with a ship engraved on them. The early Christians thought of the Church as a ship, in which they were safely brought through the storms of life to the final salvation of heaven at the end. Only, of course, you can always jump out of the ship.

If you look at *Ac.* 2⁴⁷ in the A.V. you will see a curious mistranslation: "And the Lord added to the Church daily such as should be saved." That looks like . . . Yes, *final* S. But if you look at the R.V. you will see a correction—the exact translation: "And the Lord added to them day by day those that *were being saved*." That is . . . *present* Salvation.

IV.—HEALTHINESS

All this time we have not asked what S. means. When I was a child I was taught from a book which contains this remarkable sentence about the mother of our Lord: "And she called him Jesus, because he had saved her soul from hell." [*Peep of Day*.] Now the name "Jesus" means "saviour," so far so good. But what does the gospel actually say? "Thou shalt call his name Jesus, for he shall save his people from *their sins*." S. does not mean, as so many think, being saved from hell, but being saved from sin. It also means being saved from all that is bad, from disease, for instance. Our Lord said "Thy faith hath saved thee" to the sinner woman [*Lk.* 8⁵⁰]: he also said it to the sick woman [*Mk.* 5³⁴].

S. does not only mean being safe from danger: it means "safe and sound"—being free from all evil, healthy both in body and soul. This is the meaning in Greek (the language of the N.T.). And our word S. comes from the Latin *salvus*, which also means "safe, unhurt, well, sound."

We lose the real gospel meaning of S. if we think of it as escaping from punishment, or being saved from hell. It really means being complete and whole, being healthy and good. In English too the word "holy" comes from the A-S *halig*, *hal*, "whole"; and so does the verb "to heal," and "health," and when we say a man is "hale" and hearty. Our forefathers always said "health" instead of "salvation." Remember: S. is only a modern word for "health"; it means the same thing; and (as an English word) it only began to be used in the 12th century.

A state of salvation then means being complete and unspoiled, with healthy minds and bodies. Around us are the world, the flesh, and the devil, like wild beasts trying to bite pieces out of us: and we are put into the brotherhood of Christian men and women, which is called the Church—to make us healthy through the great Healer, and to keep us healthy and serene and strong, safe as far as possible from the evil influences around us.

So the Catechism bids us pray that our souls may have grace (which is what food is to the body) to continue in this present salvation till it becomes final at the end.

REVISION ON THE COVENANT

In some places it may be necessary to revise about every five or six weeks : this will depend partly on the capacity of the catechumens, and partly on the methods of the catechist. Such intermediate revisions we are omitting in these notes. One Revision we gave (No. 13) after the Lessons on the Christian Privileges and before those on the Problem of Evil. Now that we have finished Part I. of the Catechism, let us suggest the outlines of another very general Revision—not making each Lesson into a Point this time, but using a wider subdivision. A blackboard will be useful of course.

I.—THE FIVE PARTS

WE have now finished Part I. of the Catechism. There are 5 Parts altogether :—

- I. The Christian *Covenant* (General Introduction : Renunciation).
- II. The Christian *Creed* (Apostles' Creed).
- III. Christian *Duty* (Decalogue).
- IV. Christian *Prayer* (The Lord's Prayer).
- V. The *Sacraments*.

II.—THE COVENANT

Part I. is generally called " The Covenant." Thus we get five simple words, which are easy to remember, for the 5 Parts [*T. holds up fingers*] :—Covenant, Creed, Duty, Prayer, Sacraments. But it is very important to remember that " Covenant " does not mean that God makes a bargain with us, or that we can make any bargain with him. *God is the same all the time.* The

Covenant just means that God has already done great things for us, and that our godparents promised that we should do our bit for God in return. A Covenant is a promise with conditions: we must do our part. There are some parts of S. Paul's Ep. to the Romans which must have been difficult for anyone but a Jew to follow, and which concern us very little to-day; but he did make this Covenant idea quite clear: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" [Ro. 5⁸].

III.—SUBJECTS IN THE COVENANT

Also, when we call Part I. "The Covenant," we must notice (if we are to understand) that it is not just one subject, as all the other Parts are, but consists of three distinct subjects:—

Subject 1. The Christian Privilege.

2. The Christian Promise of Renunciation.

3. The two other Promises, Belief and Duty, which will form our next two Parts—II. and III.

So, you see, Subject 3 doesn't matter much, because we shall have lots more about it. But Subject 2, Renunciation of Evil, matters a great deal, because it is the *special* subject of Part I., and doesn't come up again. That is why we had eleven Lessons on it (Lessons 15 to 25).

IV.—THE CHRISTIAN PRIVILEGE

Subject 1, then, is the Christian Privilege. It begins with the meaning (the significance) of our Christian name. Our parents dedicated us to Christ, in order that we might have the same opportunities, or "privileges," as they had. Is it right for some human beings to have special privileges, and not others? No, it is not right, and God wants us to stop it. But, suppose you had the special privilege of bacon for breakfast, and the other boys only had bread—how would you stop it? By knocking off your own bacon? No! You would say, "Bacon is good for me. Therefore it will be good for the others. Therefore I will try and stop this privilege, by asking that everybody may have bacon." *That is why*

there are Missionaries. We want every other human being to have our privileges.

V.—THREEFOLD PRIVILEGE

These Privileges are described as three. Or, better, you might say—One Threefold Privilege—a P. with three parts. Will you repeat them? . . . No, not “a Child”!

- a. A Member.
- b. The Child.
- c. An Inheritor.

[*T. can here take the Privileges in some detail. In which case this Revision will run to 2, or even 3 Lessons, which won't be a bad thing. Or he may just give the Points.*]

VI.—A MEMBER

That is—a part of the Body of Christ, which is the brotherhood of his disciples, the Church. “*The Church of God a Kingdom is,*” E.H. 488, to its folksong tune, might now be sung.

VII.—THE CHILD

In a special sense, by “adoption.”

VIII.—AN INHERITOR

Not merely an heir, but one who has already inherited.

IX.—THE KINGDOM OF HEAVEN

Recapitulate Lessons 9-12.

X.—THE THREE PROMISES

That was God's part of the Covenant. Our part consists in the Three Promises. These we may call:—

- a. Promise of Renunciation (Evil).
- b. Promise of Belief (Accepting the Creed).
- c. Promise of Obedience (The Christian Duties).

It is more “logical” to call c. “Promise of Obedience,” because by it we mean obedience to the Moral Law. But we will remember that we call it “Duty” in Part III. of the Catechism, or “The Christian Duties.”

XI.—RENUNCIATION

This, then, is the special subject, dealt with only in Part I. So we gave a lot of time to the question of renouncing or kicking out Evil. We discussed the problem of Evil, the horrid Thing which spoils the world, and which we have to fight.

[If T. is making a fuller Revision, he can add points about (12) Personality of Devil, (13) Problem of Evil, (14) Problem of Pain. Then the next point below will be 15.]

XII.—THREE KINDS OF EVIL

Evil is very well divided into three kinds :—

- a. Devilish evil.
- b. Worldly evil.
- c. Fleshly evil.

[If T. is making a fuller Revision, these last will be Points 15, 16, and 17. He will then need a third Lesson, and might add :—Point 18, Belief ; 19, Obedience to God's Holy Will : and 20, The Christian Obligation. He might also add points on (21) Conversion, and (22) Salvation.]

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